

India

I. Its Myriad Races, Beliefs, & Customs

By Sir Valentine Chirol

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In this comprehensive contribution the distinguished authority on India surveys that vast country and its infinitely varied peoples. Under the headings Bhutan, Burma, Ceylon, Nepal, the British Empire in Asia, and France : New Colonial Empire, will be found other articles on peoples and lands which, though connected with India, have claims under our editorial scheme to separate treatment

FOR a survey of the many peoples of India and of their many peculiar customs and beliefs there is no better starting-point than the extreme south, where the great peninsula tapers down to Cape Comorin, a few degrees north of the Equator. For it is there that all along the Malabar coast the great social and religious structure of Hinduism remains more than anywhere else intact, while in tropical forests and secluded mountain valleys the earliest aboriginal populations have survived, almost equally untouched by the successive waves of Aryan immigration in ancient times, of Mahomedan conquest in later ages, and in still more recent time of the less violent invasion of Western civilization.

Let us land at Quilon, an ancient coast town barely 100 miles north-west of Cape Comorin, in the state of Travancore, the largest and most important of the native states of Southern India. The Indian Ocean beats in eternal rhythm, now a mere murmur,

but during the monsoon a deafening roar of far-flung breakers, upon the coral reefs and golden sands of a long coast line, fringed in most places down to the water's edge with groves of coconut palms stretching far inland, which constitute one of the chief sources of the commercial and industrial wealth of this part of India.

From the uplands of the interior, where in the highest altitudes ebony, blackwood, teak, white cedar and sandalwood grow in dense primeval forests; over

the lower slopes, where tea and coffee and pepper and cardamom and rubber are successfully cultivated; and then through miles of carefully irrigated paddy-fields which yield the staple article of food of a rice-eating population, a stream descends and broadens into a beautiful loch, called by a Scotsman the Loch Lomond of Travancore, on which Quilon has led for centuries its sheltered existence.

Save for a few modern buildings in the European or semi-European style, it is a town



TRINKETS TO OUTWIT EVIL

Wearing numerous heavy earrings, this Garo woman believes that after death the devils who wait to devour her soul will fight instead for the rings, while she makes good her escape

Photo, the Rev. L. Barber



MANIPURIS CLOTHED IN THE INSIGNIA OF THEIR CALLING

As head boatmen of the Rajah of Manipur these finely-built men—natives of the Manipur state—enjoy a prestige above that of their ordinary brothers. Their handsome national costume has been donned on the occasion of the annual boat race, an event of much importance in the eyes of the Manipur population ; and their turbaned headdress is surmounted by egret plumage

Photo, Eleazar

of single storeyed tenements of sun-dried brick, for the better Quilonese classes, white or yellow-washed and with occasional daubs of colour and rudely painted designs to drive away maleficent spirits, while for the humbler folk it is a place of straggling shanties, sometimes of sun-dried mud, sometimes of grass matting and bamboo, dingy and odorous, but affording just enough shelter from blazing sunshine or from heavy downpours of rain in a climate of perennial summer heat.

Odorous, too, are the bazaars, long rows of open shops, each but a few feet deep and broad, in which, for the most part,

in different quarters of the town, the venders of the same class of articles either of food or of clothing or of other simple necessities squat behind their wares in receipt of custom, serving their customers as they happen to come, with much bargaining, but with no apparent jealousy of their trade rivals on either side.

The crowds of purchasers come and go with the same listlessness, each usually returning day after day to the same vender, partly because the force of habit is indomitably strong in India, partly because the choice is limited by the deep dividing line of caste. Each recognized caste, as well as the

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"untouchables," who can even draw water only from the wells and tanks specially assigned to them, has its own quarter and its own bazaar, and each can be recognized by a caste-mark smeared on the forehead, or by distinct styles and materials of clothing, or by peculiarities of gait denoting in their several ways the high caste's pride of birth, and the abject humility of the despised "no-caste" man.

Northwards from Quilon, through the state of Travancore and the adjoining native state of Cochin, a great network of canals, often broadening

out into lagoons separated only by narrow sand dunes from the Indian Ocean, affords the easiest means of communication and the most attractive mode of travel. A somewhat primitive houseboat, propelled to the modulated rhythm of weird but not unmelodious chants, which vary according to the stroke, by sturdy rowers whose dark brown skins glisten with oil in the sunshine, threads its way for the most part between coconut groves whose graceful fronds sometimes almost meet overhead, and now and again past populous villages where shoals of chocolate-coloured



MEN OF A MARAUDING NAGA TRIBE IN WAR TRIM

The generic term of Naga is given to a series of hill tribes in north-east India, distinguished as using no weapons but the javelin and dao, or billhook. Little is known of them save that they were early worshippers of the serpent, whence they derive their name, "Naga." Formerly inveterate marauders, their attitude towards the dwellers in the plains is less hostile now

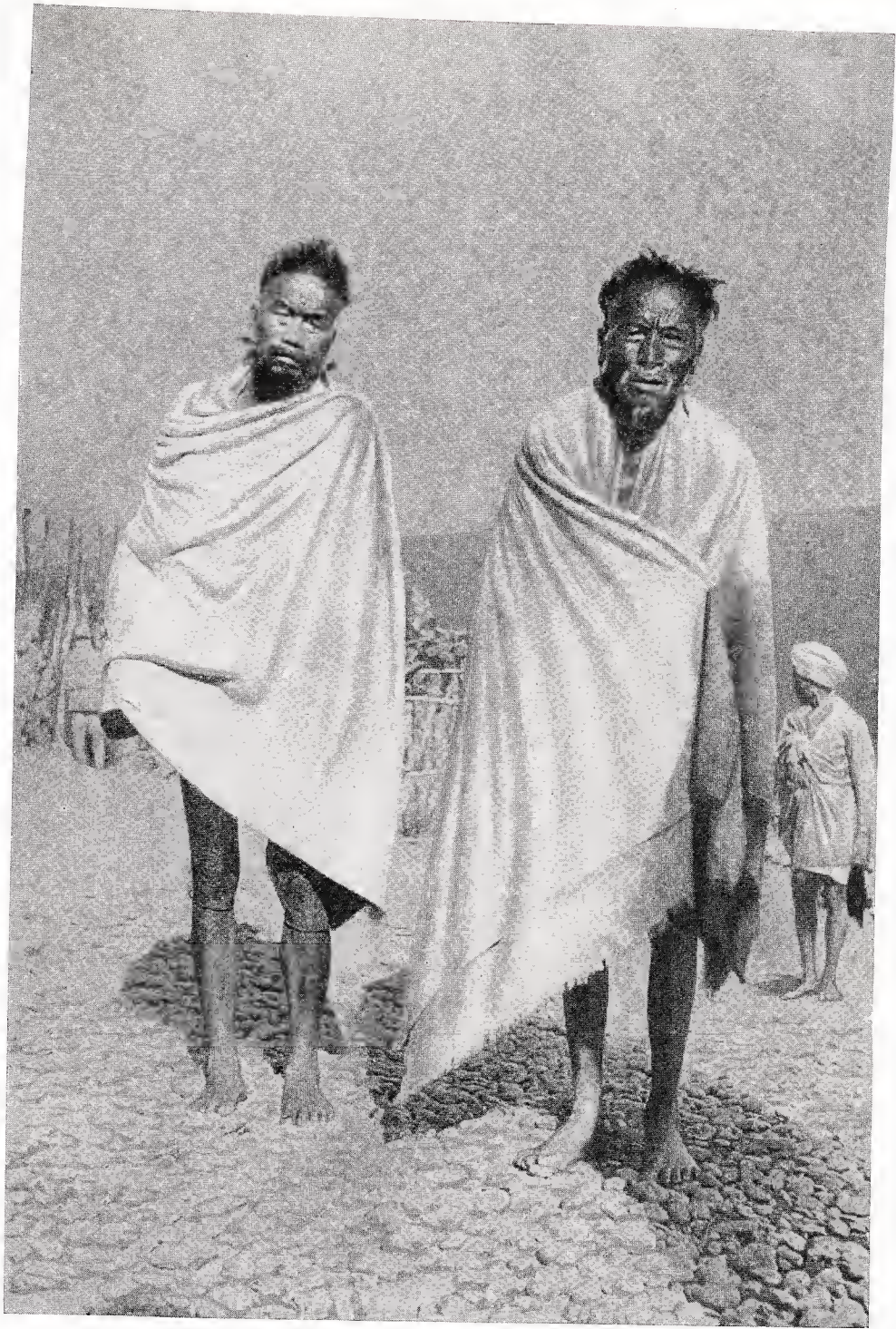
Photo, Eleazar



VETERAN ARCHER TEACHING THE YOUNG ABOR HOW TO SHOOT

This is a village elder of one of the Mongoloid Abor tribes of the Assam border. He is giving an exhibition of his skill with the bow and arrow, and being an important personage, a 'gam, wears his outer coat of red Tibetan cloth, and his usual cane helmet is adorned with boars' tushes and red cotton waste. At his side is suspended a long Tibetan sword

Photo, Major-General D. Macintyre



GRAVITY AND WISDOM BETOKENED BY THE BEARD

Being of Mongoloid origin, most Aborigines are smooth-faced. These two gentlemen arrived with other headmen as a deputation to the Political Officer, and were photographed as being notable in respect of their beards, of which they were inordinately proud. And, indeed, throughout the ages the beard has been regarded as a symbol of manhood, strength, venerability, and wisdom.

Photo, Major-General D. Macintyre



WRINKLED ELD CONTENT WITH THE WARMTH OF THE SUN AND A PIPE OF GOOD TOBACCO

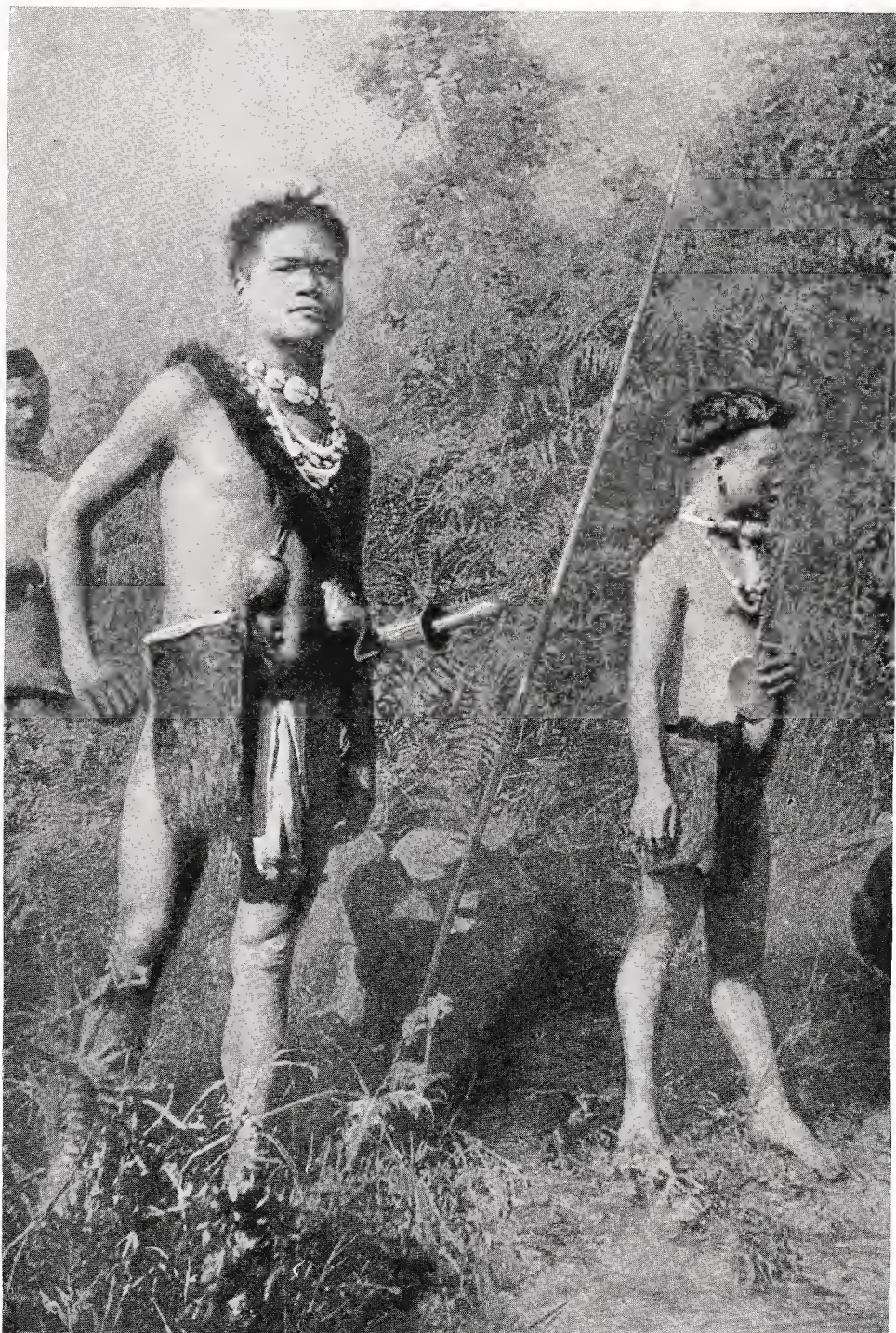
On the whole, the Nagas of Assam are good to their old people, who mind the babies, tend the village fires, dry the chillies and bamboo shoots on mats, do a certain amount of weaving, and prepare the tobacco which all the people, of both sexes, smoke in great quantities. The old men need but a cloth to cover them and a tobacco bag, and discard all adornments; but the old women cherish the brass rings worn in their hair, the earrings, heavy slabs of crystal which have distended their ear-lobes since girlhood, and their necklaces of shells and red cornelian.



REPRESENTATIVE OF AN ABOR VILLAGE ON HIS WAY TO DISCHARGE A FLOATING LIABILITY

The Abors of the low-lying lands are very skilful watermen, using dug-outs for fishing and passenger boats, and rafts for transport purposes by the river. On one of these rafts, most ingenious and simple constructions of bamboos lashed together, this man is bringing down the Dihang a live bullock which has been exacted from his village by the Political Officer as a fine for infraction of regulations. A voyage down the Dihang is a delightful experience owing to the grandeur of the scenery, but the journey up stream is arduous, and the frequent rapids are difficult to negotiate

Photo, Major-General D. Macindye



IN THE ABOR JUNGLE—THE ORCHID-HUNTER'S PARADISE

For working in the fields and for travelling through the jungle—which they do with astonishing celerity—the Abor men wear nothing but a loin-cloth, for their shell necklaces and brass-disked shoulder-belts cannot be regarded as clothes. Their equipment includes a spear and sword, the latter with hilt and scabbard of bamboo, and a deerskin pouch to hold tobacco and pipe and various sundries

Photo, Major-General D. Macintyre



ABOR GRACE UNDRAPED IN THE SERVICE OF AGRICULTURE

She is discarding her blue-and-white striped loin-cloth before beginning work in the fields, and will toil clad only in her "boyup" or girdle of brass disks which every Abor girl wears from infancy until she first becomes a mother. This girl possesses an unusually large collection of blue and red beads, and her erect bearing is largely due to her practice of carrying loads on her head.

Photo, Major-General D. Macintyre



SIMPLE VILLAGE LIFE HIGH UP ON THE NAGA HILLS

Naga villages are perched on hilltops for purposes of self-defence in tribal raids or feuds. Within the thatched, mat-walled houses the family sleep on planks set round the fireplace, often with a pig under the bed and fowls roosting in the rafters. Grain-pounders, implements, and baskets are kept in the entrance to the houses, and the cattle usually lie out in the middle of the street

Photo, Major-General D. Macintyre

children splash through the water, clapping their hands in welcome to the unwonted "white" travellers.

A small temple with many-armed deities roughly painted on the walls, and a young girl perhaps in a short, bright sari, with heavy anklets and bracelets and earrings and a nose-ring, too, beating the temple gong to attract the notice of the god, may mark the village as a Hindu village of some consequence. In another village, the whitewashed walls and belfry of a Christian church vaguely reminiscent of Southern Europe remind one that Christianity gained a footing in this part of India at an earlier date even

than the Portuguese, who were the first Europeans to land on its shores with intent to conquer. Elsewhere a mere stone, rudely shaped and daubed over with red paint, suffices for worship unto a more recent settlement of some jungle "no-caste" tribe.

Throughout this part of the Malabar coast, otherwise called the Malayalim country, from the language chiefly spoken by its inhabitants, the Nambudri Brahmin is the recognized lord of creation. For his lighter complexion shows him in most cases to be the lineal descendant of the Aryan immigrants who subdued the darker aboriginal races, and nowhere else in India does

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any Brahmin swagger along the road with quite such a sense of superiority. Has it not been said of him that "his person is holy, his directions are commands, his movements a procession, his meal is nectar—the holiest of human beings and the representative of God on earth"?

As a matter of fact, his food is very simple, and consists chiefly of rice served on a plantain leaf or on a bell-metal plate, and by his wife, if no other men are present, though she never eats with him. Very simple, too, is his attire. The sacred thread of three strands, symbolising the primitive Hindu

trinity, worn over his left shoulder, is of country-grown cotton, and so is his spotlessly white loin-cloth. The stripes on his forehead and chest, which denote his caste or his special form of worship, are laid on with sandal paste. He may wear amulets of gold or silver depending back and front from his neck, and his ears are pierced, though he seldom wears earrings. On his feet he may have wooden clogs, but never leather shoes, as all leather is regarded as "impure."

The house in which he lives is a square building enclosing several inner courtyards, into which the living-rooms open. One wing forms the zenana, strictly



MIRI NAGAS CHARGED WITH A MISSION OF APOLOGY

Wearing their meanest garments in token of humility, the four half-naked Miri Nagas in the front row have come from the Burma side of the Dikhu river to make their peace with the British Political Officer after punishment for a raid on some protected villages. The gentleman in the centre is an Ao Naga, who acts as intermediary, and wears his best embroidered cloth for the occasion

Photo, Major-General D. Macintyre



ARRIVAL OF THE "BIG SIX" FROM THE ABOR HILLS FOR A POLITICAL CONFERENCE

Theoretically, each Abor village is an independent community, although, owing to strength and man-power, a large village sometimes establishes a certain degree of authority over smaller and weaker neighbours. Feuds and fights are of constant occurrence, and life is punctuated with incidents in the Abor hills. The six gentlemen here shown are headmen from the lower hills, come down to interview the Political Officer. The imposing envelope held by one of them contains the political pass, a document which is highly prized as guaranteeing security from passers-by and neighbours

Photo, Major-General D. Macintyre

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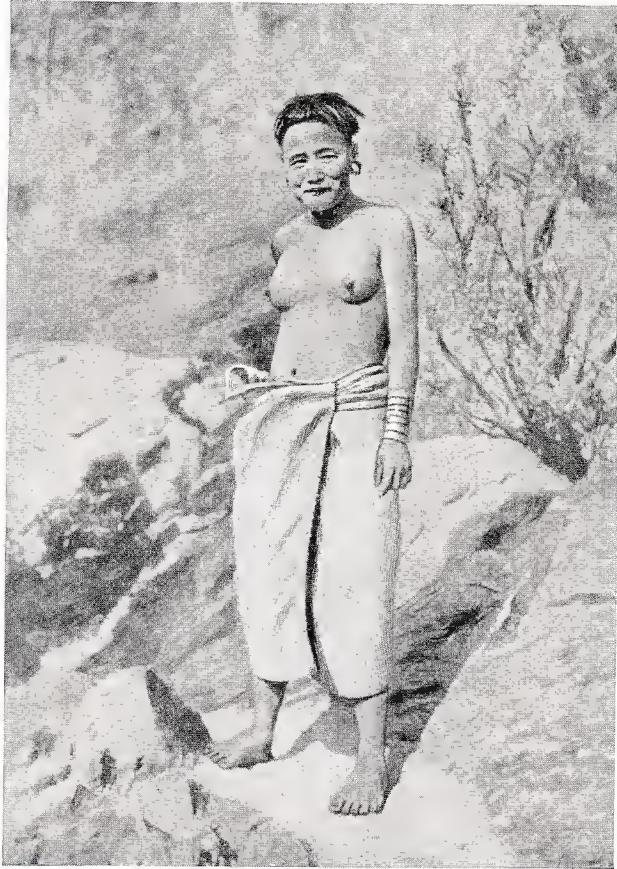
reserved for the women. The furniture is scanty, the beds are of coconut fibre, and the seats of plain wood, one of them, usually shaped like a tortoise, being reserved for devotional purposes. In the north-east corner of the enclosure is the go-sala, where oxen and cows are housed, and in the north-west corner is the sarhakkavu, or the "abode of snakes," equally sacred animals in the Nambudri Brahmin's eyes.

His religious exercises, which include daily ablutions, preferably in running water or in a natural reservoir, have to be performed at stated hours. They involve an elaborate ritual and take up a very large proportion of his time. The rest he devotes to the cares of his estate, to the paying and receiving of calls, such civilities being, of course, confined to his fellow caste-men, to a few permissible amusements, among them theatrical performances mostly of a quasi-religious character and of great antiquity, and to the more intimate pleasures of family life.

The number and variety of omens, good and bad, of which he has to take account when he sallies forth on the day's round of occupations, are as endless as those of the gods whom he has to invoke in order to confirm the auspicious and avert the inauspicious ones. Great, too, are the precautions which he must take to avoid pollution from proximity to fellow creatures of lower castes, who are forbidden to approach him beyond the precise number of paces fixed according to their lowliness in the descending scale of caste. So when he walks abroad he utters from time to time a curious

bellowing noise, which is the signal for the lower caste Hindu to remove himself out of the great man's way lest the latter's atmosphere should be defiled.

The writer once saw a well-dressed and well-to-do bunnia of the trading caste turn hurriedly back when more than half across a bridge at the sound of



SMILING BEAUTY OF THE WILDS

An acknowledged village belle, this Abor girl's youthful figure is muscularly developed by much arduous work. Like most Mongoloid peoples, the Abors smile in all circumstances

Photo, Major-General D. Macintyre

an approaching Brahmin, and in many parts of the country the common folk had trodden themselves a footpath through the fields, or across the jungle, to avoid these awkward meetings on the high road. And all this is done as a matter of course and without any sense of personal humiliation.

Religious holidays are frequent, and through the various stages of the



TUMLU NAGAS IN THE GLORY OF FULL WAR PAINT

Peculiar to the Tumlu Nagas is the bark waistbelt, drawn to such torturing tightness that the stomach often protrudes abnormally. The warrior's equipment includes a cane helmet, cowhide shield, spear, and dao or chopper. Only those who have taken part in a successful head-hunt may carry tufted spears. The boar's tushes worn on helmet and neck are highly prized as mascots

Photo, Major-General D. Macintyre

Nambudri Brahmin's life every festive or mournful occasion is marked by long and elaborate ceremonies, which make equally heavy calls on his time and on his purse. For if he is the lord of creation, he is himself the slave of his exalted station, of which he can never allow himself for a moment to forget the many engrossing obligations.

Next in importance to him, but greatly beneath him, comes the Nayar, with just as many curious customs peculiar to the Malayalim country. The Nayars, a handsome race whose regular features and whose complexion, though generally darker than that of the Nambudri Brahmin, also show traces of a mixed Aryan as well as



PARAM'S HEADMAN—THE VERY PINK OF COURTESY

Although generally rough and suspicious, some individual Abors have an amiable disposition and pleasing manners. "Quite a sahib," was the verdict passed upon this gam, or headman, of the village of Param, photographed in front of his thatched dwelling. The dogs here shown are excellent watchdogs, and have good noses for sporting purposes. They are not infrequently killed and eaten

Photo, Major-General D. MacIntyre



ROUGH-RIDER OF BALUCHISTAN'S WILD WASTES

Baluchistan is a country where horsemanship is rigorously put to the test. With its chaotic jumble of mud-coloured hills, its fertile valleys, upland plateaux, and one wide plain, it presents the rider with a varied landscape on which to display his skill as an equestrian. Horses and ponies are among the chief imports of Baluchistan, and come mostly from Afghanistan and Persia

Photo, E. Lindsay Young

Dravidian descent, were once a warrior caste, but they are now split up into many sub-castes, and have gradually exchanged the sword for the plough, and for such other peaceful avocations as their caste-laws allow. Polyandry, in the shape of several brothers sharing one wife, was formerly not uncommon, and accounts for the prevalence even to-day among them, and also among many Nambudri Brahmins, of the very ancient matriarchal system known as Manumakkathayani, under which descent is traced through the female line.

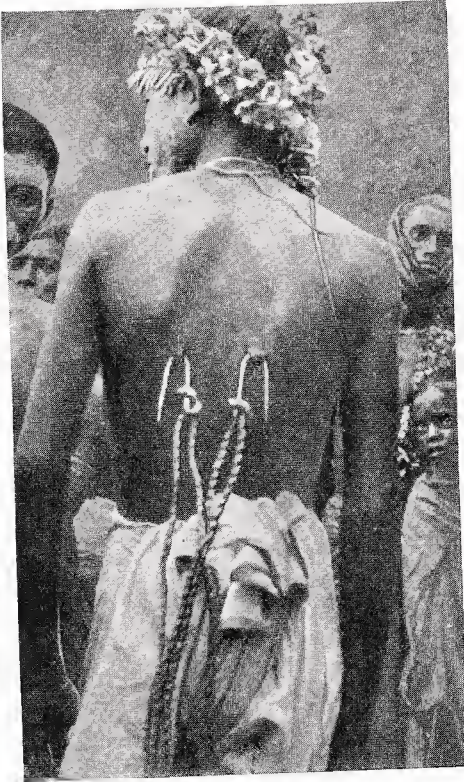
A male member of the family inherits, but he does so only as the son or grandson or other male next-of-kin of the senior

female member of the family, i.e., a man's natural heir is not his son, or his grandson, or his brother's son or the descendant of a common male ancestor, but his sister's, or his sister's daughter's son, or some other descendant of a common female ancestress. Adoption, permissible in default of heirs through the female line, must be also of females through whose subsequent offspring the line of female descent may be carried on. The Maharaja of Travancore, who succeeded his uncle in 1885, and by special grace and payment of his own weight in gold was admitted to be half a Brahmin, had to adopt a sister, having none



FOREST BOWMAN OF THE HILLS IN CENTRAL INDIA

This wiry archer, with his body's weight "laid" to his well-stretched arc, is one of the Bhil tribe, a semi-savage people found mainly in Rajputana, the Central India Agency, and Bombay. They are a remnant of a Caucasian race, and owing to years of oppression took to the hills, where they became expert foresters. The archer's cummerbund serves both as sword-belt and quiver

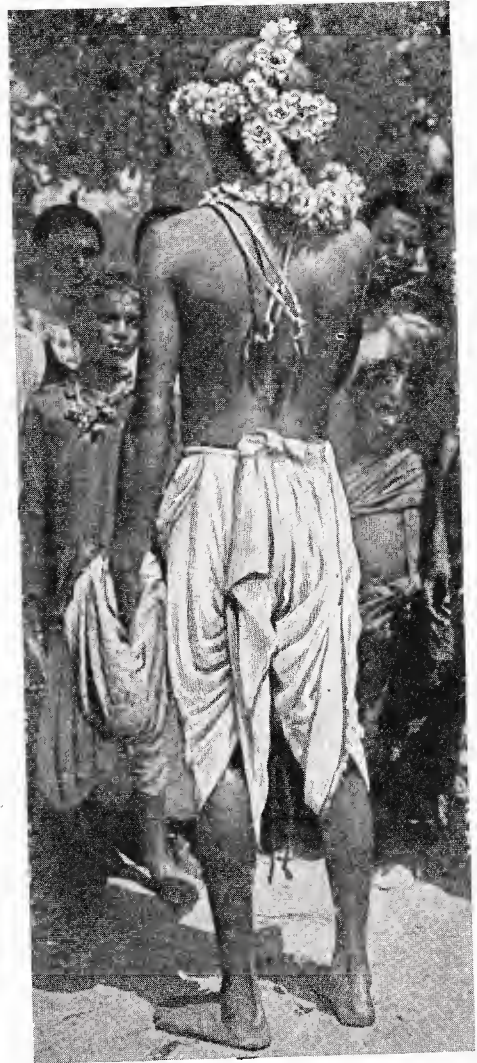


HOW HOOK-SWINGING IS DONE
His back having been benumbed by blows the flesh is pulled taut and with a quick thrust two hooks are inserted just below the shoulder blades

Photo, the Rev. J. H. Powell

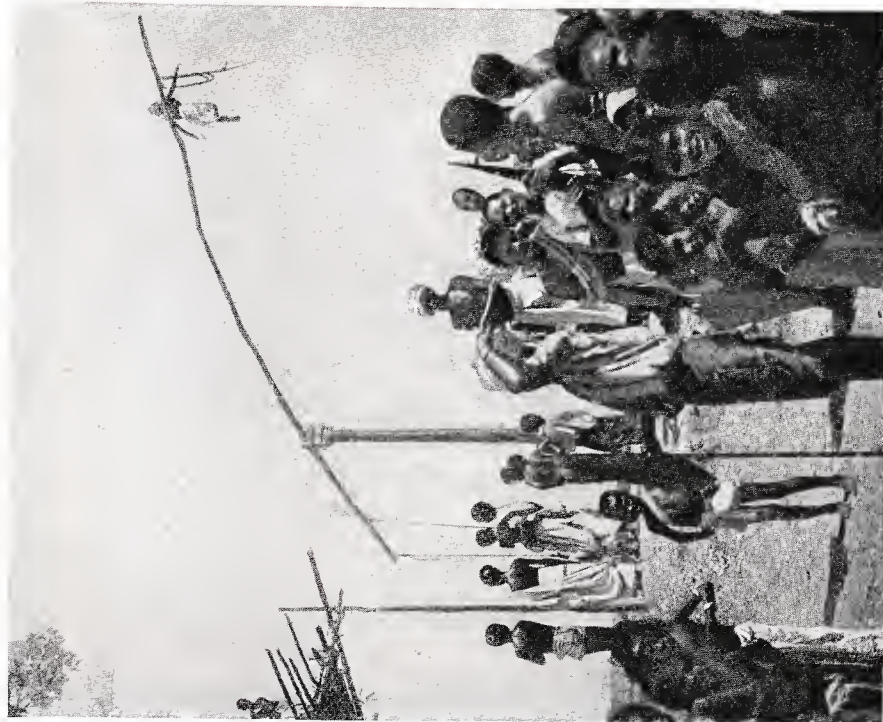
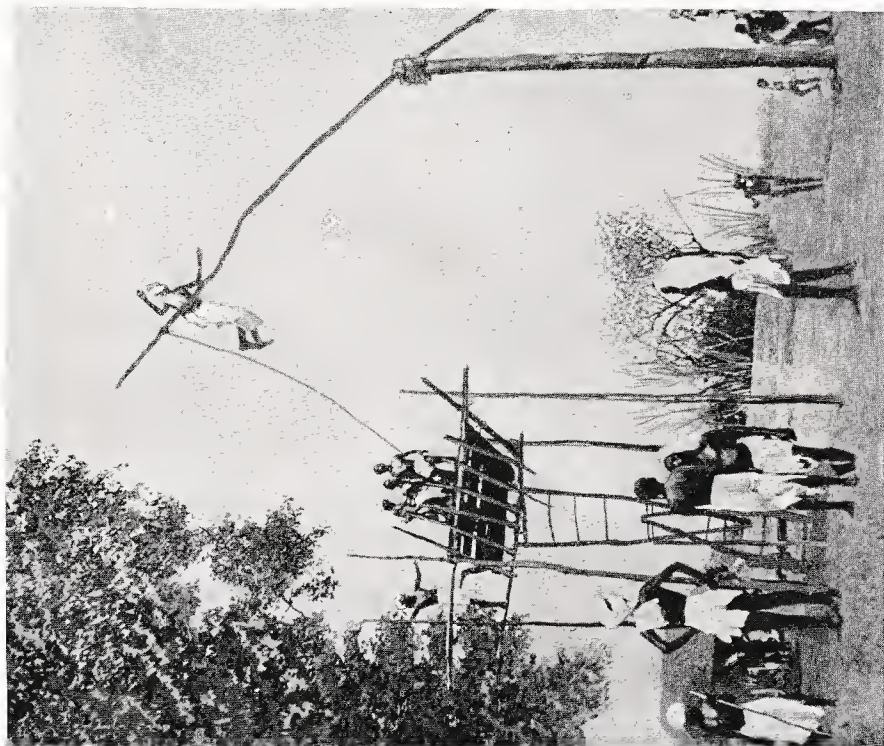
of his own, in order that she might give him an heir. More indirectly, and indeed through an apparently inverse process, polyandry produced another strange practice also still very widely prevalent, namely, that of sham marriages, in which, with such pomp and ceremony as circumstances allow, and in the presence of a Brahmin to bless the ceremony, a boy bridegroom ties a tali, or marriage badge, round the neck of his appointed girl bride—or brides, as sometimes there are whole batches of brides to one bridegroom—receives a fee for his pains, and then departs after one or more days' feasting and merry-making, sometimes brought to a close by an equally sham form of divorce, without having had, or claiming even to have, the right to any intimacy with the girl, who also remains free to go her own way and seek conjugal

or non-conjugal pleasure where she listeth. Many Nayers are attached by traditions of service to the household of Nambudri, Brahmins who are believed to exercise not infrequently the same *droit du seigneur*, which was known in ancient France as *droit de jambage*, upon the prospective brides of their humbler retainers. To-day there are not a few Hindus in Southern India who owe their marked distinction,



SUPERSTITION'S WILLING VICTIM
With the ropes by which he will be swung crossed over his shoulders, the flower-garlanded fanatic walks to the platform where his self-sacrifice will be completed

Photo, the Rev. J. H. Powell



HOOK-SWINGING IN THE MADURA DISTRICT OF MADRAS IN HONOUR OF THE GODDESS MARI-AMMA

To an upright post a long cross-pole is pivoted in such a way that it can be either rotated or its ends raised and lowered. The ropes attached to the hooks are wound round the cross-pole, but not round the man's body, and supported only by the hooks he is raised clear of the platform seen in the lefthand picture. Two or three persons seated on a swing-board at the other end then shuffle round with their feet, so rotating the fanatic, his deliberately incurred agony lasting as long as ten minutes

Photos, the Rev. J. H. Powell



HARDY HUSBANDMEN OF NORTH-WEST INDIA WINNOWING THE GRAIN ON A NATIVE HOLDING

Like the Baluchis, the Brahuis are a mixture of Arab and Seythian stock and inhabit Baluchistan and parts of Sind. For the most part they are a stay-at-home people, much attached to their families, and although endowed with endurance and manliness and having all the makings of valuable soldiers, they find life in cantonments so distasteful that they return as soon as possible to their homes, where most of them have property in the shape of land or camels

Photo, V. S. Manley

physical and intellectual, to a Nambudri father and a Nayar mother. The Nayar maiden, striding along to fill her copper water vessel at the village well or at the river-bank, can be recognized as surely by her erect figure and delicate features as by the immaculate cleanliness of her tightly-wound white loin-cloth and the little white bodice which just covers her breasts, or by the spray of bright-coloured flowers jauntily stuck into the knot of raven hair which crowns her shapely head. Armlets and anklets are of relatively recent fashion with Nayar women, but all wear a peculiar neck ornament which used formerly more often than now to be shaped like the hood of a king-cobra.

Cleanliness ranks next to godliness with the Nayar men as well as women folk, and their once martial qualities still find an outlet in various sports and games in which shooting with bows and arrows as well as a rough form of boxing often play a prominent part. The Nayars have almost as many religious festivals and ceremonies of their own as the Nambudri Brahmins, and while to the latter they yield the road in all humility, they clear it for themselves as against all lower castes by a shout hardly less imperious than that of the Brahmins.

Yet it is on this same Malabar coast, where Hinduism has retained so many of its most archaic forms, that we find the principal seat of early Indian Christianity—far earlier than the contact established between India and Western Christendom across the highways of the ocean. Bishop Medlicott has written a learned work to prove that the Apostle Thomas must be regarded as no mere legendary evangelist of India, and that he may well have suffered martyrdom, as local tradition has it, near to the spot called San Thomé, just outside Madras, where the Portuguese erected the cathedral to his memory.

More sceptical investigators have played havoc with the pious bishop's arguments; but that Christianity had been imported into India from Western Asia by the sixth century there can be little doubt, nor that the first Christian



BLUE-BLOODED SON OF INDIA

Dignity stamps this native of Southern Baluchistan, and his coat of chocolate-brown, with its heavy gold embroidery, befits him well as the son of a local chieftain

Photo, Major W. J. P. Rodd

Church was established by Nestorians with bishops of the Chaldean or Syrian rite. Political vicissitudes and sectarian propaganda have in the course of time split up Indian Christians into many different churches. Some still adhere to the original forms of Eastern orthodoxy. Others, under Portuguese influence chiefly, and as the result of S. Francis Xavier's personal apostolate, have transferred their religious allegiance to the



WEATHERBEATEN WAYFARERS OF BALUCHISTAN

The soldiering days are over for these hoary-haired Baluchis, who have adopted the musical profession as a means by which they may glean a humble pittance to satisfy their daily needs. The life in their desert homes has been one long struggle against nature, and despite the hardships encountered during their wanderings, they ever present a cheery countenance to the world

Photo, V. S. Manley

See of Rome. In modern times the Protestant missionaries have made large numbers of converts all over India, for the most part from the depressed castes, often attracted chiefly by the prospect of social betterment. Of late years there have been mass conversions among those castes, which have confronted the missionary societies with difficult

economic as well as spiritual problems. To-day there are almost four million Indian Christians, of whom the great majority are still in Southern India.

Kottayam, on one of the great lagoons through which one passes between Quilon and Cochin, is still the seat of the ancient Syrian rite, and in a crowded church, reputed to be itself of

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great antiquity under its outer coat of whitewash, the writer attended on a Sunday an elaborate service in which the rich robes of the officiating clergy, the long-drawn nasal chants, the overpowering smell of incense, the illuminated missals and the Byzantine stiffness of the sacred paintings on gold ground brought back recollections of similar scenes in the great Christian Churches of Western Asia.

One custom, however, obtained which was peculiar to India and connoted the enduring influence of Hinduism even on communities that had abjured its religious beliefs. The old caste prejudices survived, and the congregation was divided into separate pens. Those who could boast some admixture of European blood, mainly Portuguese, would never rub shoulders with their co-religionists of purely Indian descent. Nevertheless, Kottayam, with a population at least one-third Christian, and two large Syrian Christian schools besides more recent

missionary schools, stands out conspicuously among the small towns of the Malayalim country as a clean and thriving little centre of progress and enlightenment.

Nor^o is Christianity the only alien religion which has been imported from ancient times into India on the Malabar coast. Cochin, one of the very first Portuguese settlements, visited by Vasco da Gama himself in 1502, and by S. Francis Xavier in 1530, is to-day the chief port of Malabar, on a backwater which forms a fine natural harbour several square miles in extent, but too shallow for modern steamers until works projected for deepening the bar have been completed.

The majority of the population are Indian Christians, but when one emerges from the maze of bamboos and coconut palms that both shelter and serve for the construction of the scanty huts in which the lower caste Hindus are herded together, he comes suddenly round a



STATE ELEPHANTS OF BARODA GAILY CAPARISONED

Nothing could out-vie the splendour with which these noble beasts are invested on state occasions. Their heads are painted with a variety of vivid pigments, and gorgeous ornaments depend from their bodies. In the foreground is the "Flag Elephant" belonging to the Gaekwar of Baroda, with its gold-plated howdah, paraded at a garden-party in honour of the Prince of Wales's visit during 1921-22

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A charter which they still possess, engraved, like most titled deeds of Malabar, on copper plates, dates back at any rate to about A.D. 700, and was conferred upon their ancestors by Hindu rulers of the time as a mark of special confidence and friendship. But the Jews no more than the Christians of India have altogether escaped the influence of the Hindu atmosphere in which they have lived for so many centuries. There are "white" Jews, who bear the stamp of excessive inter-breeding and who still hold socially aloof from the "black" Jews

corner into a few streets of a strangely different character. The houses of stone and brick are lofty and built in an Occidental style, though they bear on their doors and walls the stamp of poverty and sloth in the slimy moisture of tropical rains of which no attempt is apparently ever made to remove the disfiguring stains.

There is the same woe-begone look on the pale faces of their denizens and on their threadbare clothes, which equally show their kinship with the old-fashioned Ghettoes of Eastern Europe or Western Asia. It is the Jewish quarter of Cochin, the only Indian town except Bombay (where they are already scattering), in which the Jews have had a settlement of their own from times almost immemorial. At Cochin they claim to go back to the time of the dispersion.



INDIA'S MAGIC MANGO TREE

Squatting at the spectators' feet the conjurer puts a seed into a tin and pipes to it, as shown in the top photograph. Then, covering it with a cloth, he makes passes over it, sprinkles it, and reveals successively a branching twig and fruit-bearing tree

Photos, the Rev. J. H. Powell



CHARMING THE VENOM OF THE FOLDED SNAKE

The snake-charmer's outfit consists of a cobra, whose poison fangs are extracted, a mongoose—presumably to catch the snake if it escapes—and a wind instrument fashioned from a gourd. On hearing the notes of the pipe, sometimes accompanied by a tom-tom, the cobra raises its body from the basket, spreading its hood and swaying, withdrawing into the basket on the cessation of the strains

Photo, the Rev. J. H. Powell

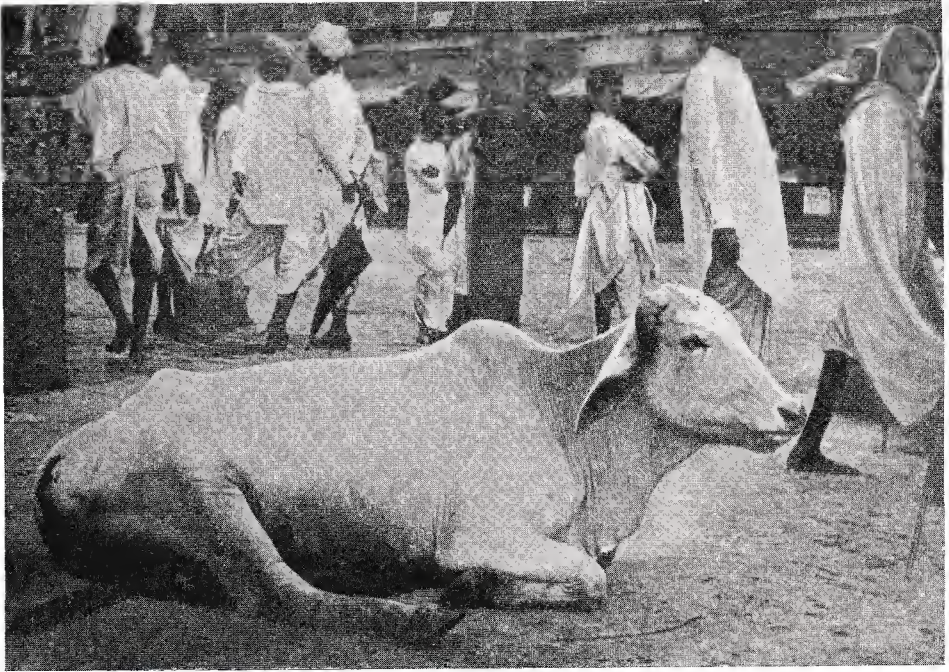
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whose forbears probably embraced Judaism at a time when the "white" Jews enjoyed some measure of territorial power under Hindu overlordship.

"White" Jews and "black" Jews have their separate synagogues and Rabbis, and live in different streets, but both testify to the tenacity of their common creed as well as to the tolerance of ancient Hindu rule before the first Portuguese invaders introduced into

and industry, from one of the steamers that ply daily between Ceylon and the mainland, and travel up to Madras by rail through a region very different from the Malayalim country.

With the exception of the small native state of Pudukkottai it is not under indigenous rule, but under direct British administration, and forms part of the Presidency of Madras. It is inhabited by peoples of Dravidian



THE PRIVILEGED ANIMAL OF HINDUISM

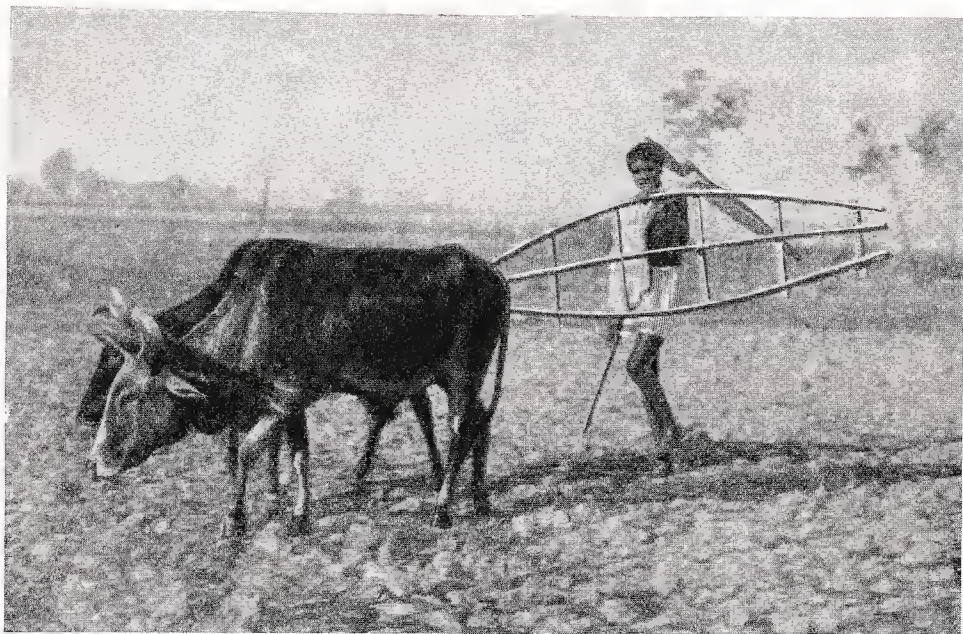
The cow, taking advantage of its sacred rights as a symbol of bounteous nature, enjoys an undisturbed rest in a busy street of Calcutta. Both the bull and the cow are sacred animals to all Hindus, and in no circumstances will a Hindu eat beef in any form; the slaughter of cattle, and even the sight of the flesh after dressing, hurts their religious feelings very deeply

Southern India with their political ambitions and sectarian fanaticism a new element of racial and religious distrust.

Not on the relatively narrow lowland between the Western Ghats and the Malabar coast are the chief cities of Southern India to be found, but on the much broader watershed of the Eastern Ghats towards the Coromandel coast, which from Cape Comorin trends northwards towards the Bay of Bengal. There we can land at Tuticorin, a thriving centre of modern commerce

descent, but they speak not Malayali but other Dravidian tongues, Tamil in the south, Telegu farther north. It is a more open country devoted mainly to food crops, among which rice and pulses are most conspicuous, while the best soils yield sugar-cane, tobacco, and "garden" crops.

It is a cattle country, too, and its various breeds of buffaloes are valued even more for their cows' milk than for the heavy ploughing and slow draught usefulness of the males. Most of the



RUSTIC HINDU CARRYING BOTH PLOUGH AND HARROW TO THE FIELDS

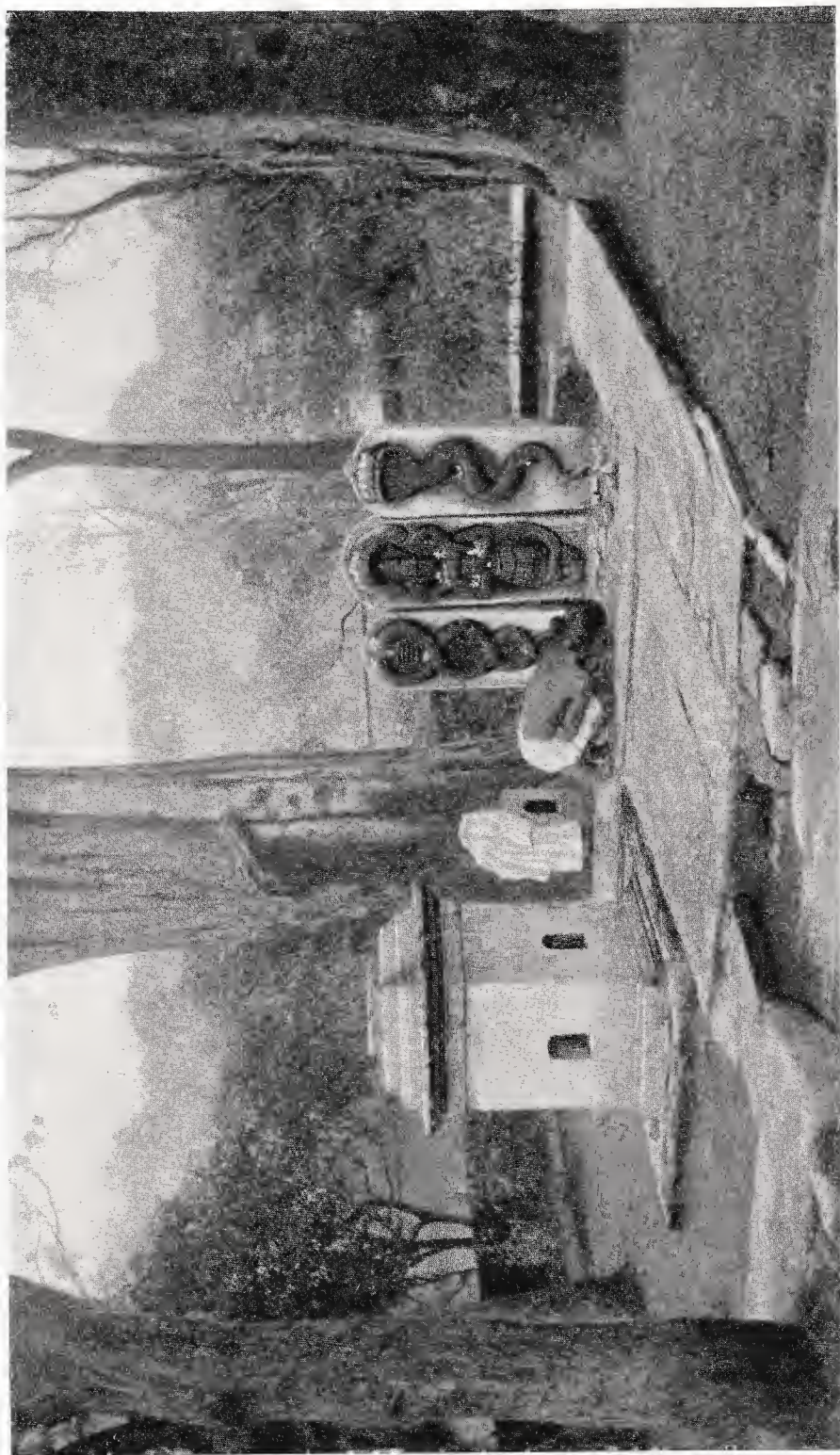
The influence of the splendid Colleges of Agriculture in India has by no means reached all the remote villages, for in this vast country where the varieties of soil and climate are manifold many experiments are necessary to ascertain how these varieties may be successfully dealt with. But the homely farmer in his native village carries on his simple methods of cultivating the soil in a truly conservative way



POPULAR SEE-SAW METHOD OF IRRIGATION IN INDIA

No great physical strength, but much patient endurance is required for the irrigation of these small fields, about twenty feet square, and this native agriculturist, though ripe in years, still feels equal to the arduous task. The wooden trough is pulled down into the pool till it fills, and a weight at the other end of the bamboo helps to lift it when full

Photos, the Rev. L. Barber,



HINDU DEVOTEE PROSTRATING HIMSELF BEFORE A SHRINE OF THE SACRED COBRA

Despite their deep reverence for the snake, the Hindus have not yet become entirely reconciled to these creatures, but few would ever dream of molesting or killing them for fear of the supernatural powers they are thought to possess. The special sanctity of the cobra is due to the belief that its hood formed a canopy over Vishnu the Preserver, and on the whole, the snake is worshipped as an object of fear rather than of love. Hindus sometimes keep deadly snakes for years in their houses at the risk of their lives, yet no member of the family would dare to lay sacrilegious hands on the honoured inmate.



Masks and Trumpets that go before a procession of Lama dancers

The grotesque coverings that conceal the features of these leaders of the barbaric rout whose long shadows stripe the grass beneath the trumpets, indicate what is coming. The devil worship that has gnawed its ugly way, like some insidious parasite, into the sonorous liturgy of Buddhism must needs find some forcible expression. This it has obtained in dances and ceremonies designed to placate the eldritch conceptions of the Oriental mentality—the evil spirits. And the adjuncts of these gruesome rites are as bizarre as their instigation, but are impressive, too, at this pageant in the Maidan at Calcutta



HINDU CREMATION: SCENE AT THE BURNING GHATS, CALCUTTA

The death of a Brahmin has always been associated with a number of indispensable ceremonies, and most Hindus observe many formalities on the death of their relations. The practice of cremation, carried to India by the early Aryans, still prevails, and the funeral pyre seen above, erected by the deceased's nearest of kin, is a common sight in the cremation-ground or burning ghats of Calcutta



PERFORMING THE LAST RITES FOR A HINDU BROTHER

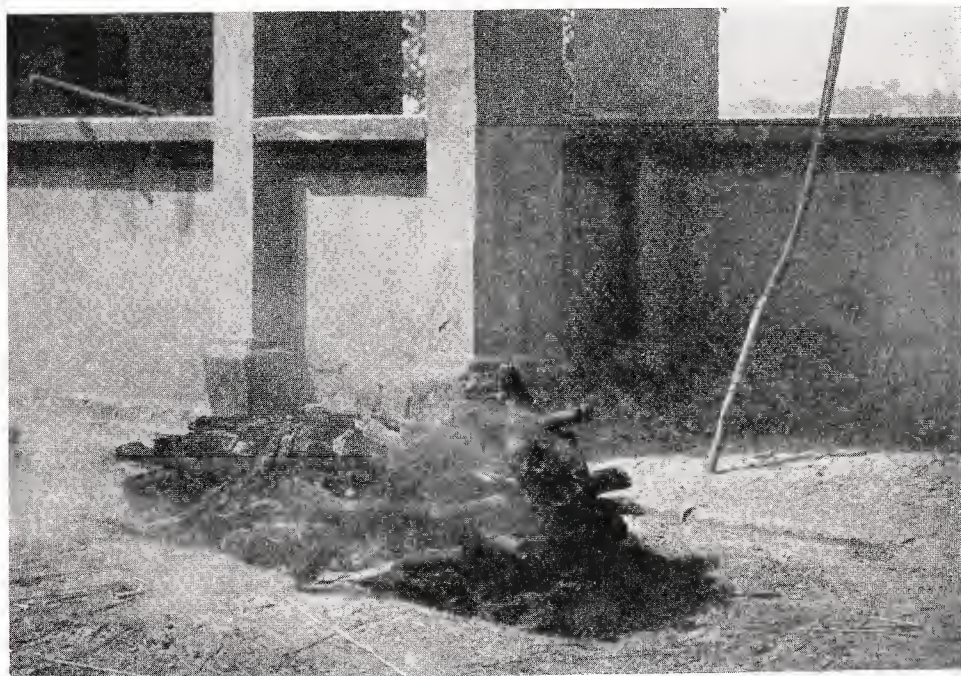
The pyre erected, the corpse is placed upon it; then, in the sight of the mourners, who in tense attitudes are grouped around, the wood is piled over the body and set alight by the chief mourner. The Hindus have professional mourners who undertake to make the necessary lamentations and wailings, and sacred oil is poured on the body before and while the pyre is alight

Photos, Frank Scott



CHIEF MOURNERS WATCHING THE BURNING OF THE FUNERAL PYRE

The dead bodies are often carried to the cremation-ground exposed, but in some towns in India they are covered in a shroud while being burnt. Years ago, if the corpse was that of a man, the wife would throw herself on the burning pyre and be burnt with her husband rather than endure the shame of being a widow, for as such it was considered to be



IN THE KINGDOM OF SHADES AND SILENCE

The charred and smoldering funeral pyre is now deserted and the body consumed ; the ashes are then scattered in the river Hooghli, or in the great sacred river of India, the Ganges. After this, the mourners return home, thinking little of the body, but much of the spirit that has departed. "Death is only an incident in the long journey of the Hindu pilgrim"

Photos, Frank Scott

land is held by smallholders under the ryotwari system, in which there is, in theory at least, no intermediate landlord between the cultivator and the state. The villages and small townships resemble those of the Malabar coast, but native industries and even modern forms of industry have been more highly developed, and a larger part of the population has been attracted into cities which were famous long before Madras was founded as one of the earliest British settlements in India. Hinduism is not less supreme on the Coromandel than on the Malabar side, and wears outwardly an even statelier aspect.

Monumental Hindu Temples

This is the land of monumental temples, as imposing in their massive proportions as the temples of ancient Egypt, whose lofty pylons might have inspired the builders of the huge gopurams that tower above the main entrances to the great courtyards which enclose the innermost sanctuaries of Hinduism. On their massive walls, as well as in immensely long galleries, of which the mystery is enhanced by darkness, the deities of the Hindu pantheon, generally in their most terrifying forms—for it is the cult of Siva the Destroyer which usually prevails—are repeated thousands of times over in stone and marble, and sometimes in terra-cotta, and if they lack the majesty of the Egyptian Pharaohs, they doubtless make an even stronger appeal to the imagination of the Hindu worshippers whose minds are attuned to terror as the chief attribute of the many destructive manifestations of tropical nature which they personify.

Majestic Dravidian Architecture

This style of architecture, known as Dravidian, is peculiar to the south of India, and goes back to the eleventh and twelfth centuries, when Siva became the most popular of deities. It held its own in later centuries, when Vishnu grew to be a formidable, if friendly, rival. At Rameswaram, on

an island which forms part of Adam's Bridge, the temple, dedicated in this instance to Rama, is built of a dark, hard limestone, and of black granite, fashioned in the doorways and ceilings into slabs forty feet long, and encloses an oblong area 1,000 feet long and two-thirds as broad, which is approached by a gateway 100 feet high.

One can wander for the best part of a mile through its broad and lofty galleries and pillared halls, lined with weird and monstrous figures, and still showing on the ceilings the faded glory of ancient paintings. The shaded avenues leading from the landing-place to the temple shelter, at frequent intervals, the different inns at which the thousands of pilgrims who flock during the year from all parts of India to Rameswaram are lodged and fed, according to their separate castes, by the Brahmins alone privileged to reside on the island.

Siva's Perfect Shrine at Tanjore

At Trichinopoly long flights of stairs and passages, cut in the living rock, with stone elephants eighteen feet high, and columns crowned with lions, and friezes of weird designs, lead up to the summit of the rock on which a famous Siva temple, with a huge silver-cased Nandi bull on a platform in front of it, looks down from a height of 230 feet on the city of over 100,000 inhabitants, most widely known perhaps to-day for the brand of cigars to which it has lent its name. Not only of very great antiquity, according to Hindu tradition, it frequently played an important part in the struggle of the British and the French for mastery in Southern India in the middle of the eighteenth century, and the bones of French and British soldiers lie peacefully at rest in its graveyards.

Tanjore boasts the most perfect as well as one of the oldest Dravidian temples. The vimana, or central tower, with its tiers upon tiers of carven deities, and the dome-shaped monolith which crowns it, is 200 feet high, and at the foot of it the gigantic bull sacred to Siva has been fashioned out of a

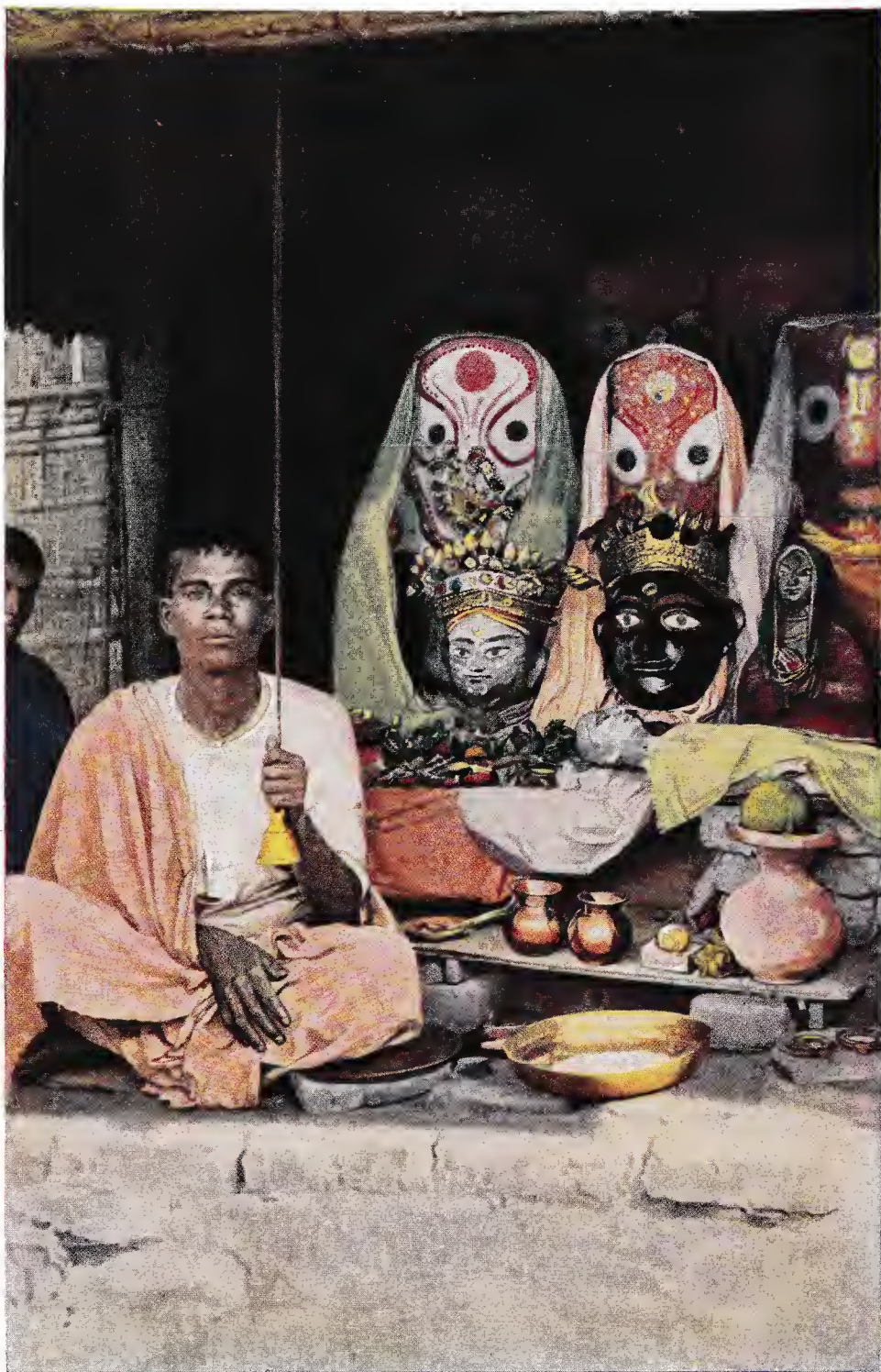
IMMEMORIAL INDIA

Its Colour & Magic



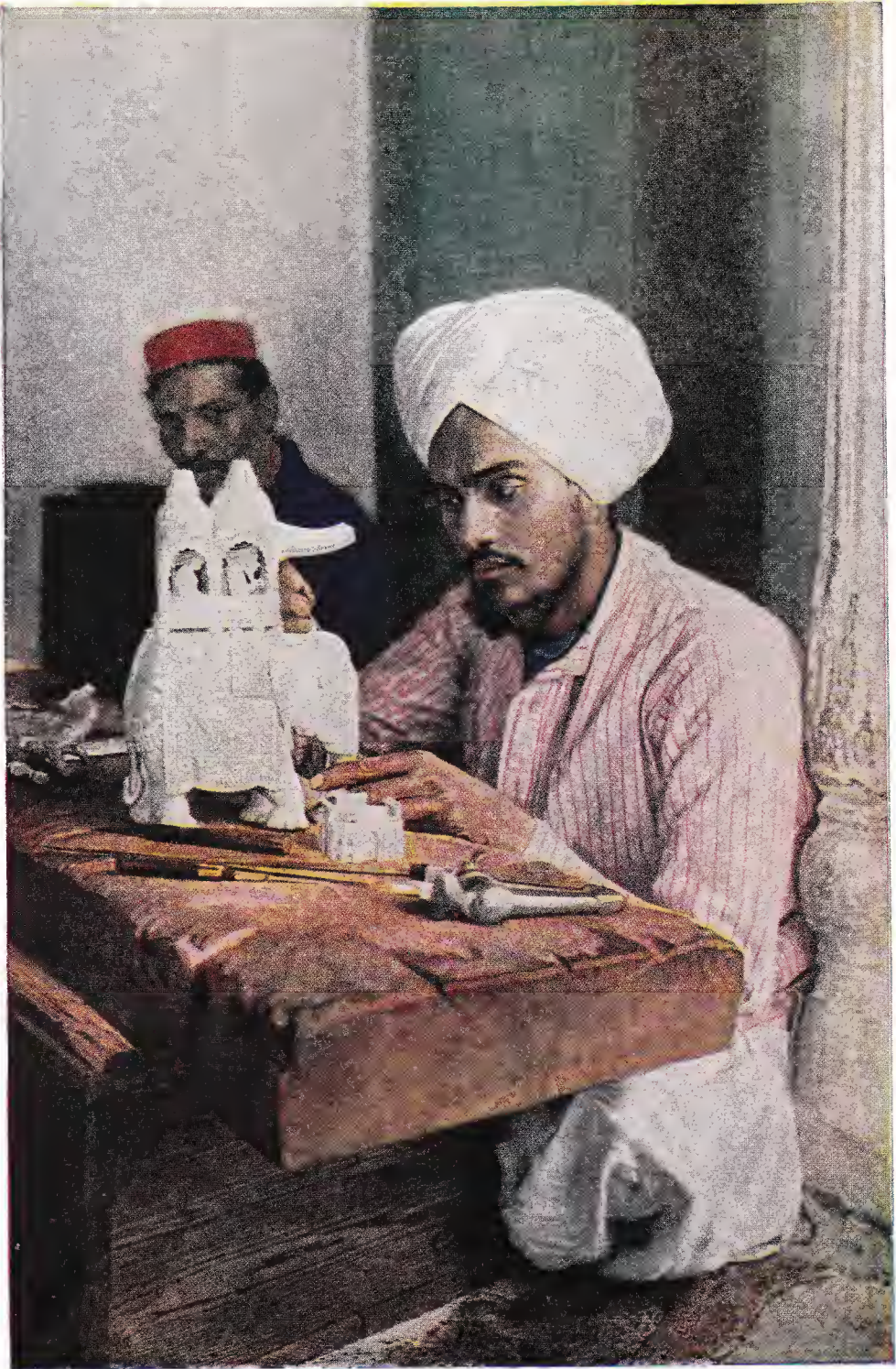
Resplendent in trappings of scarlet and gold, this majestic elephant makes an imposing appearance at Bengal's chief festive gatherings

Photo, the Rev. L. Barber



Outside the Kali Temple in Calcutta sits a shrine-keeper, the silvery voice of his bell persistently bidding passing pilgrims to prayer

Photo, F. Deaville Walker

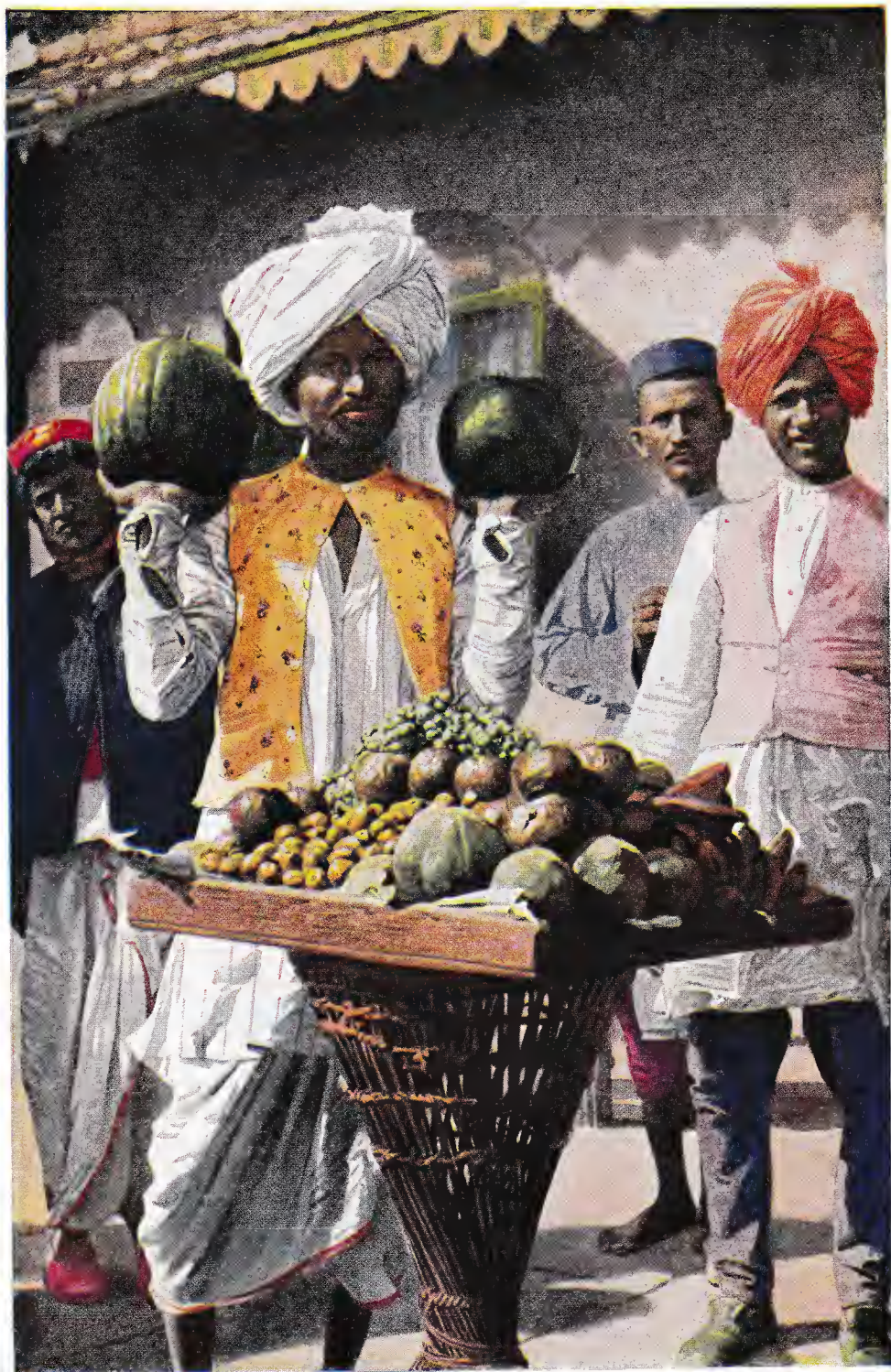


Under his skilful hands the shapeless block of ivory is transformed into the thousand and one delicate designs peculiar to Indian art

Photo, Publishers' Photo Service



The wife of a sturdy Gurkha fighting man, she is bent on bringing up the small son in her arms to love and honour a soldier's calling



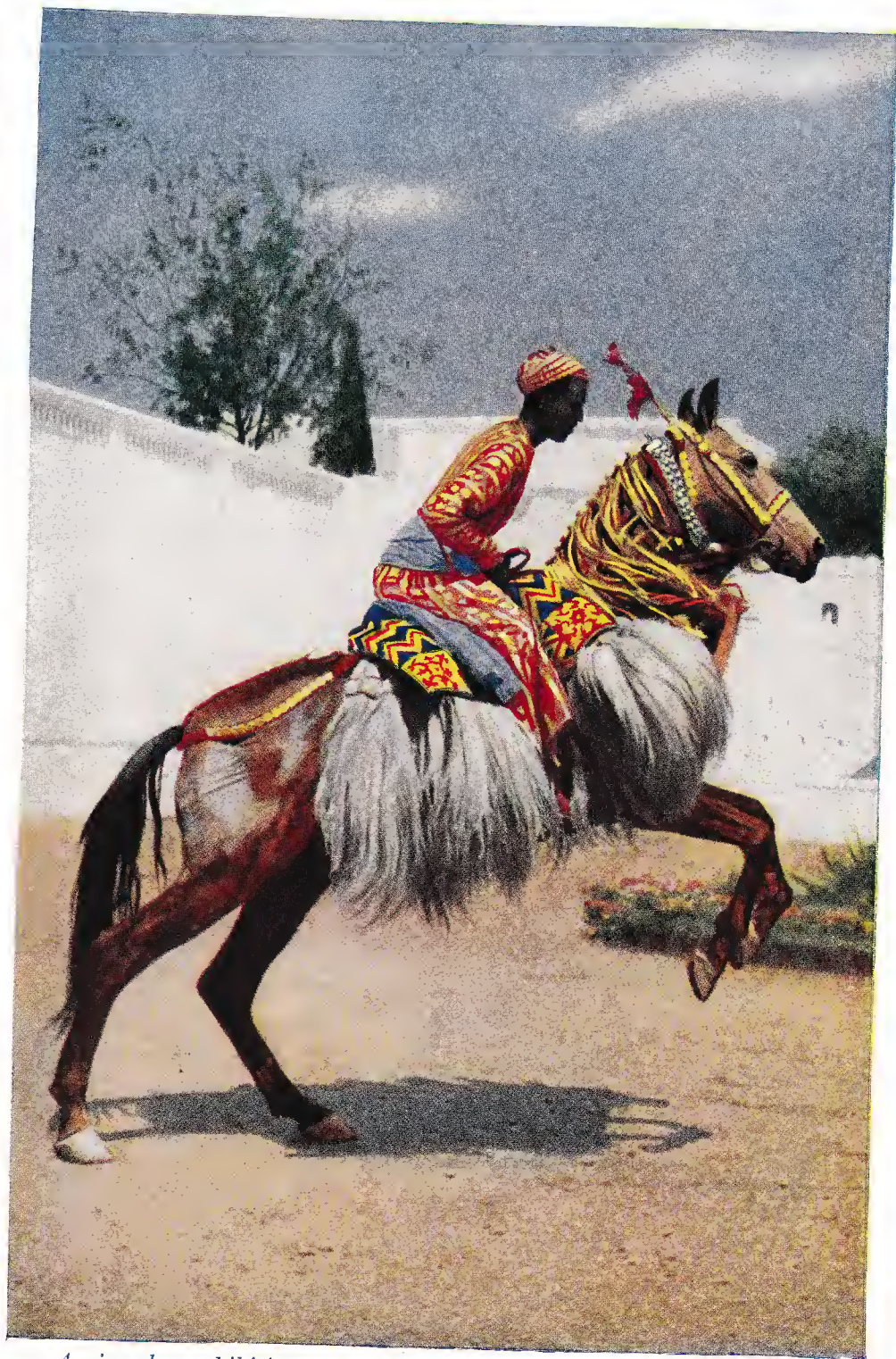
"Small profits and quick returns," a system by which India's traders in tropical produce earn a fairly substantial subsistence

Photo, Publishers' Photo Service



Possessing all the fighting qualities of a warrior, the Maratha nevertheless inherits the love of intrigue of his filibuster ancestors

Photo, H. S. Talbot



A singular exhibition of four-footed rhythmic grace is given by this superbly caparisoned Arab dancing horse of the Maharana of Udaipur

Photo, Herbert G. Ponting



The "pan supari" (betel-nut) parties of Hindu social life are invariably enlivened by musical divertimento, when with singing and dancing a Nauch group supplies the pièce de résistance—often of a dubious kind

Photo, S. R. Norton

INDIA & ITS MYRIAD RACES

single block of black granite over sixteen feet in length, brought from far-distant quarries, and anointed every day with oil by the attendant Brahmins, till it shines like burnished metal.

The pride of the place, however, is the shrine of Kartikkaya, the son of Siva and god of war, a relatively small casket of exquisitely wrought stonework, upon which Hindu sculptors have lavished all the phantasies of their religious imagination, but combined them with a delicate sense of beauty which they too often lack. It consists of a tower only fifty-five feet high, rising from a base forty-five feet square, but its graceful lines and perfect symmetry make it the most attractive piece of decorative architecture in the whole of southern India.

Madura's Awe-inspiring Temple

In the great temple of Madura, on the other hand, of much more recent construction—it does not date back farther in its present shape than the sixteenth century, and one of its towers, which was to have been loftier than those of any rival temple, has never been completed—the chief purpose of the architects has been to inspire awe and terror. The pillared galleries, with their endless vistas of forbidding deities and grimacing demons and fabulous animals looming out of dim and gloomy recesses, the canopied figures of gods and kings of heroic stature, even the great hall of 1,000 pillars—the number is no mere figure of speech—which is the central and amazing feature of the immense sanctuary, are almost as bewildering and terrifying a nightmare in the uncertain daylight that pierces them with occasional shafts of blinding sunshine as in the obscurity of night, when only a few stationary lamps or the flare of processional torches fitfully illuminate a world infinitely remote from all our conceptions of the sublimely divine.

Conjeeveram, Coimbatore, Tirwalla, and indeed all the large towns possess their own temples, many on a scarcely less grandiose scale, and all laid out on approximately the same lines. In most

of them there stands in one of the inner courtyards the huge wooden car with monstrous figures and devices carved on the sides in deep relief, on which the chief idols of the shrine are borne in solemn procession on great festivals, arrayed in all their barbaric splendour of gold and silver and priceless jewels, sometimes only within the temple enclosure, and sometimes abroad to pay visits to other kindred temples.

A Land of Perpetual Paradox

The carvings on these cars, like the paintings on many temple walls, and the groups of bright-eyed little girls playing about the sacred courtyards who are devoted from their childhood to a life of prostitution which service to the gods is held to redeem from shame, illustrate too frequently other popular aspects of Hinduism in which the worship of nature in its erotic tendencies, stimulated by well-known episodes of Hindu mythology, degenerates into rank obscenity.

Yet all these strange manifestations of the ancient religious and social life of the country have persevered for centuries through all the vicissitudes of Indian political history, and go on to-day side by side with as many and no less striking manifestations of the modern forms of government and of economic and industrial life, imported with British methods of administration, with railways and telegraphs and telephones, with steam and electricity, with the printing press, and the many other applied sciences of the West. In some respects, indeed, the latter have helped the former.

Brummagem Aids to Brahminism

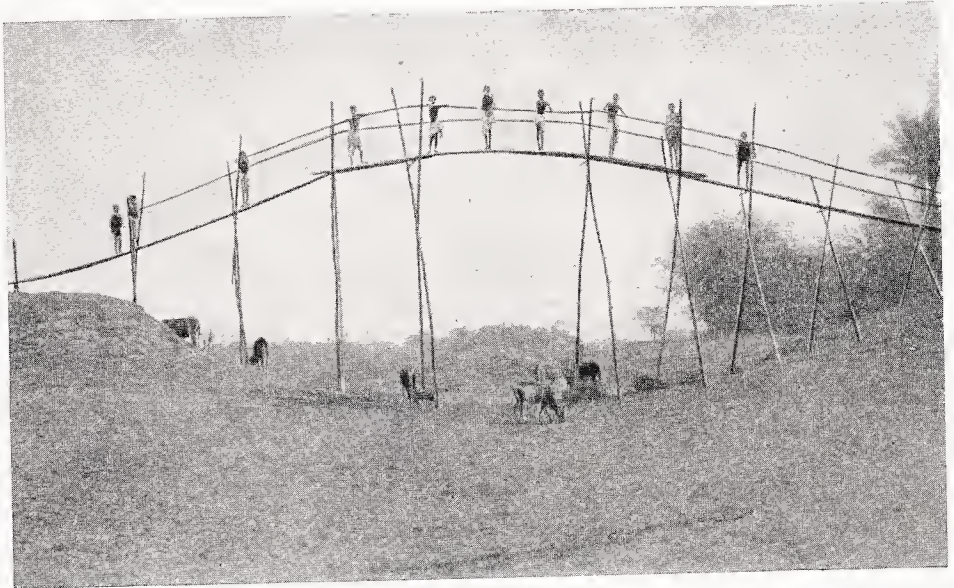
Railways have swelled the crowds of pilgrims who flock to all the principal shrines of Hinduism from increasingly distant parts of India, cheap oleographs and postcards and little brass idols and other temple mementoes—often “made in England”—adorn thousands of Hindu homes, and vernacular newspapers provide the lesser Brahmins with inexhaustable materials for a propaganda carried from village to village,

INDIA & ITS MYRIAD RACES

in which the manifold superiority of Hindu civilization over that of the West is instilled into the receptive minds of the simple ignorant masses who have forgotten the old days of their oppression in pre-British times.

Madras itself, a stately city spread along a golden stretch of surf-beaten coast, is entirely a creation of the British period. Its public buildings, as well as the chief residential quarters of the small European population, still abundantly illustrate the subdued luxury

marriage lines of one of Milton's daughters in the register of S. Mary's Church, the first English church ever built in India, nearly two and a half centuries ago. If it be a merely apocryphal tradition that S. Thomas suffered martyrdom on Dec. 21, A.D. 68, on the hill which the Portuguese named San Thomé, the church first erected on the site which his blood, shed by a Brahmin, is popularly supposed to have hallowed, has a remarkable cross above the altar, which a Nestorian inscription



ONE OF THE DIFFICULTIES OF DRIVING IN BENGAL

All roads are embankments in Bengal, and the country being flat floods very quickly when the rains come. Here a bridge has been washed away and a frail footbridge improvised; the ground underneath is a veritable mire in the wet season, and if a loaded bullock-cart reaches this spot, its contents must be unloaded and carried over the bridge while the cart is dragged through the deep mud

Photo, the Rev. L. Barber

and spacious tastes of the East India Company days, and its leafy avenues still shelter many old-fashioned houses with deep verandas and lofty living-rooms, standing peacefully secluded in grounds sometimes sufficiently extensive for their modern occupants to lay out a nine-hole golf course within their own "compound."

Fort St. George contains many interesting relics of the times of stress and storm through which the original British settlement passed when France and England were striving for mastery, and none perhaps more curious than the

shows to go back to the beginning of the ninth century.

From the crowded Georgetown, formerly called Black Town, the indigenous population of about half a million altogether has gradually spread into many other scarcely less crowded quarters where Hinduism practises its weird religious rites in the recesses of great Dravidian temples, within earshot of the throbbing cotton-mill powerhouse, and the scream of passing trains, and the deep hooting of ocean-going steamers, and sometimes cheek by jowl with equally up-to-date cinemas. On



MEN WHO FEAR NOT THE FLEETING FEET OF TIME

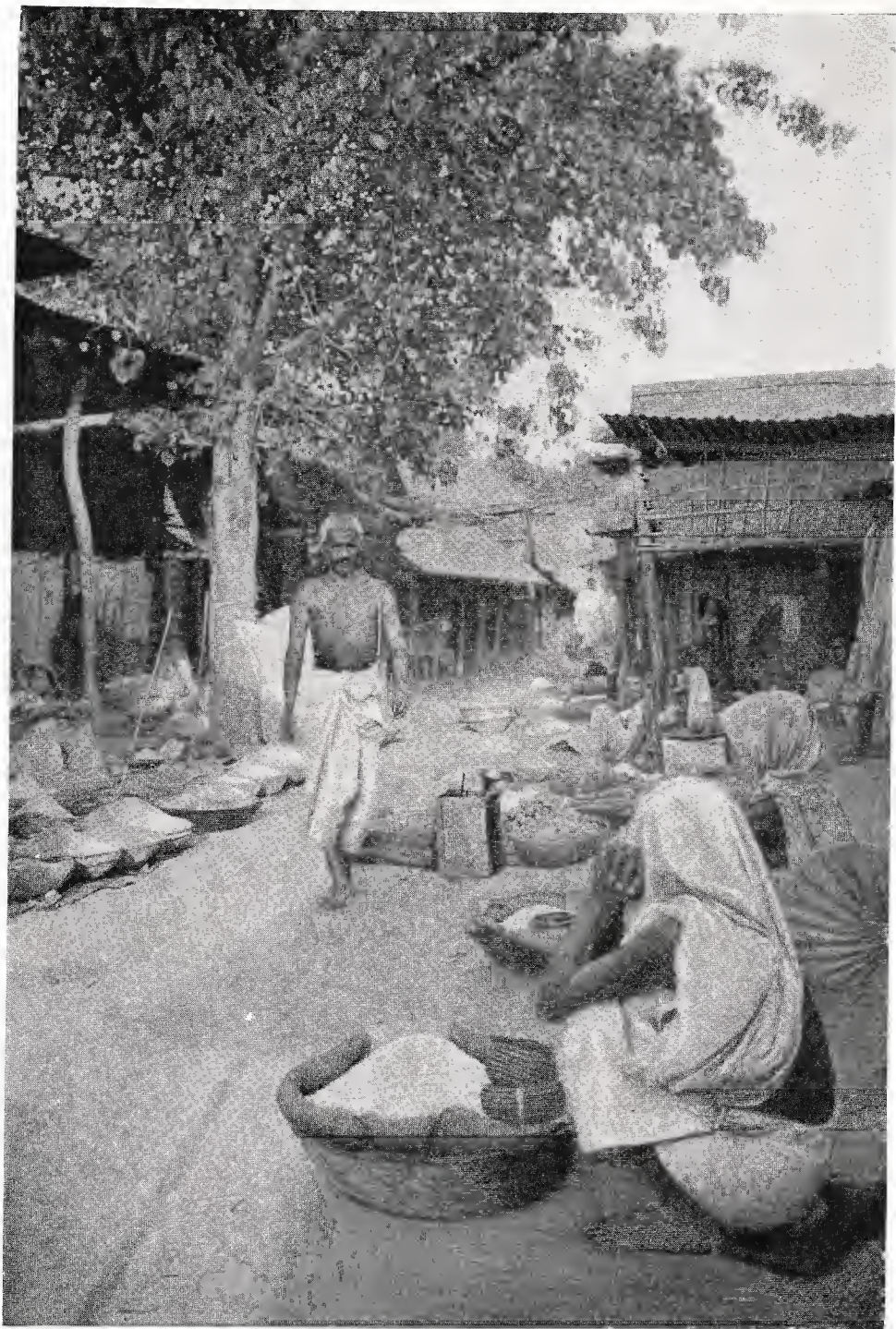
Although many tons of rice have to be weighed by these Bengali natives, the scales they use are no bigger than those to be found in the shops. It is also no unusual sight to see men sitting down and cutting away at grass with a bowie-knife; a couple of hours' work will give them a pile large enough for a cow's meal



FEASTING OFF BANANA LEAVES IN A VILLAGE OF BENGAL

They dispense with plates and dishes, for the broad banana leaf furnishes them with all the utensils they require; and in a land where a man of inferior birth may not touch the vessels of a high-caste man, these unsoiled plates of nature's giving are specially welcome. All eat with the right hand and never touch any dish with the left, which is reserved for unclean work

Photos, the Rev. L. Barber



WAITING FOR THE CUSTOMER IN A NATIVE BAZAAR

There is a total lack of romance in Bengal, and the architecture is of the crudest. When the rest of India was building palaces and temples Bengal was jungle, and emerged from obscurity after the building age had passed. Tin roofs and mat walls form the bulk of the houses in this bazaar, where the natives market their wares on small squares of ground hired for that purpose

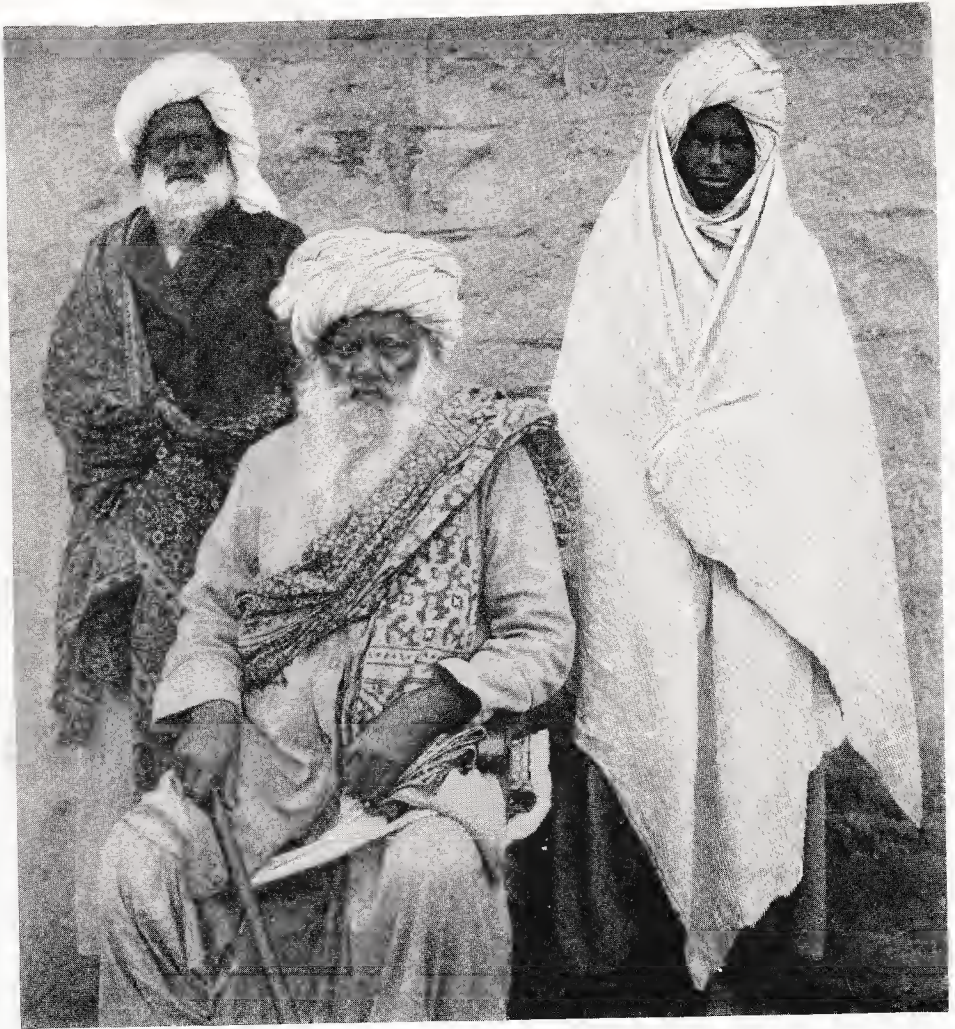
Photo, the Rev. L. Barber



MUSCLE AS A CLEANSING MEDIUM OF A HINDU LAUNDRY

Strength would seem to be the all-important factor in the laundry methods of this young native, and it was surely of him that Mark Twain was thinking when he wrote: "The queerest thing I saw in the East was a man smashing stones with a shirt-front!" The truth of the proverb, "The washerman's brother is a tailor," is obviously incontestable in this instance

Photo, the Rev. L. Barber



VENERABLE CHIEFTAIN OF SIND AND HIS ATTENDANTS

Sind, a province of north-west India, is comprised in the governorship of Bombay. It is an arid country dependent on the Indus, and owing to a very scanty rainfall eighty per cent. of the cultivated area is irrigated. Karachi, the great wheat exporting port near the delta of the Indus, receives the bulk of its exports from the Punjab

Photo, Major W. J. P. Rodd

the same coast as Madras, but 100 miles farther south, the town of Pondicherry, divided by a canal into a "Ville Blanche" and a "Ville Noire," the one with the streets and shops and boulevards and the marine promenade of a small French Mediterranean town, and the other a straggling maze of lanes and hovels redeemed from squalor by the graceful fronds of palm trees bowing to the sea breeze, is the chief town of the largest of the half-dozen strips of territory with barely 150,000 souls, still under French rule in India.

A statue of Dupleix, who founded Pondicherry, and went near to founding a French Empire of India, looks out upon the ocean in which his ambitions foundered with France's failure to wrest sea-power from British hands.

Eight hundred miles across the sea, due east of the Madras Presidency, lie the two chief groups of scattered islands, Andaman and Nicobar, under direct British administration by the Government of India. The aborigines, with tufted black hair and sheeny black skins, are a race apart, as primitive as



RAISING COOL WATER FOR THE THIRSTY LAND

It is many years since grim necessity with her torrid skies first mothered the invention of irrigation systems in India. Perhaps the earliest form of machinery for this purpose was the "denkli," consisting of a pole with, at one end, a bucket, and, at the other, a counterpoise. Here a native stands on the pole at its point of balance, and, by movement to and fro, helps to raise and lower the bucket



LURED FROM THE HILLS TO TURN AN HONEST PENNY

Modest, quiet, and dignified, these women and children are inhabitants of the native villages built upon the spurs of the Western Ghats near Matheran. They come into that health resort to sell their produce, milk and vegetables, for which they find a ready market in the holiday season. Like all Eastern women they carry their burden easily on their heads, using no supporting hand

Photo, H. S. Talbot



FRESH VEGETABLES FOR VISITORS TO MATHERAN

Father of the boy and girl beside him, this scantily attired native has come, like the women shown on the opposite page, to sell some of his garden stuff in Matheran. Unlike their neighbours the Kathoris, who live in complete detachment, these villagers are not aborigines but are orderly people well disposed to the civilizing influences of the hill sanatorium established in their midst

Photo, H. S. Talbot



YOUNG HINDU FISHWIVES AND THE FAMOUS BOMBAY DUCK

From its name Bombay Duck would seem to the uninitiated to be an ornithological species. In reality it is a small eel-like fish, *Harpodon nehereus*, found in large quantities in the Indian and China seas. When newly caught it is brilliantly phosphorescent; in a salted and dried condition it is Bombay Duck, a delicacy eaten in a crumbled form as an accompaniment for curry

Photo, Harry Cox

the language they speak and the superstitions that cluster round the worship of their tribal and extremely human god Puluga. Children of nature, they are merry but quick-tempered, with little stability of character, but free from the grosser forms of vice, monogamous, and kindly to their womenfolk and children. The deeply indented coast, with its beautiful coral beds, and the narrow valleys confined between steep hills which rise to over 2,400 feet in the North Andaman, all clothed with a dense tropical vegetation, afford an immense variety of striking scenery. Amongst the many valuable products of the forests the padauk tree yields

exceptionally fine timber which, when polished, assumes a deep claret colour of unique quality. The islands, of which Port Blair is the capital, have been used hitherto by the Government of India as the chief penal settlement for criminals sentenced to long terms of transportation. But the system now stands condemned by a recent commission of inquiry.

The broken, forest-clad hill country that rises generally rather abruptly from the Malabar coast, and more gently from the Coromandel coast of the Madras Presidency, whence it stretches on into the wildest regions of the Central Provinces, has provided



ELEVATED DRYING-GROUND OF AN ODORIFEROUS INDUSTRY

Bombay Duck is the source of a considerable industry in many a village in the Bombay Presidency. After each elongated "duck" has been more or less cleaned the drying process begins. For several days the fish are hung on specially-constructed frames, and the offensive odour emanating from this mass of fish exposed to the sun's hot rays pervades the whole atmosphere of the village

Photo, Harry Cox

for centuries some of the retreats which still shelter the most ancient and primitive of the Dravidian peoples of India. They are for the most part outside the pale of Hinduism, some, however, just on the fringe. The official census has invented for their religions or superstitions the unsatisfactory name of Animism.

Rocks weirdly shaped by nature, or stones rudely fashioned by their own hands, strangely gnarled trees, roaring waterfalls, or silent pools hidden in the recesses of the hills, are the shrines at which they worship the dread powers and elements, vaguely personified and mostly maleficent, that people the air

and the forests and the waters around them. The chief cult which they have in common with the highest castes of Southern India is that of the snake-god. To kill a snake is a deadly sin, and in some parts of the Malayalam country special groves are set apart as sacred pleasantries for snakes, with temples to the serpent king and queen, and thousands of granite images of snakes, and special Brahmins in charge of them.

On the outskirts of even the humblest jungle village a bowl of milk may often be seen exposed under a sacred tree in the hope that it will keep the dreaded cobra at a safe distance from the dwellings of men. Or, again, you may



FISHING-NETS ON THEIR WAY TO THE PRESERVING PICKLE

Most of the populace of the fishing villages of Western India are employed in the Bombay Duck industry. Men, women, and children all take a hand either in catching the fish, in curing it, or in making and mending the nets. After the nets have been used they are deposited in a certain pickle which is guaranteed to preserve them until such time as they are again required for use

Photo, Harry Cox

find an upright stone wreathed with flowers to propitiate the goddess of smallpox, or the goddess of some other fell disease that has lately decimated the neighbourhood, or, on the spot where a man-eating tiger has killed a villager, a flat stone with an impressionist representation of a tiger, which is supposed both to avert any further visits from the wild beast and to keep the spirit of its victim from haunting the village where he lived.

Ghosts are a constant terror to the simple folk of all creeds and castes, but to none more than to the Animist jungle folk. Even the highest Hindu castes, like the Nambudri Brahmin and

the Nayar, have their magicians and soothsayers, but nowhere is the exorcist who can lay a ghost or disarm the evil eye and all other evil spells, or smell out a witch, quite so mighty a personage as in the primitive jungle where the gods and goddesses of the Hindu Pantheon are still unknown. He is its high priest.

Sometimes a whole tribe acquires a wide-spread reputation for the possession of exceptionally potent charms, like the Malayan caste in North Malabar, who are in great request far and near. On special occasions they enhance their prestige by prancing about in the disguise of hobby horses, or they personate demons and minor deities, wearing



RIDING THE INDIAN WATERS IN SEARCH OF BOMBAY DUCK

This is one of the fishing smacks built by the native fishermen, and although of a clumsy and primitive type it is admirably fitted for its allotted task. Bombay Duck is not restricted to the sea, being abundant in the rivers and estuaries of Bengal and Burma; it is exported principally from the west coast of India, Bombay being a centre of trade for the dried fish

Photo, Harry Cox

blood-red masks and pantomime helmets of plaited straw woven into terrifying designs, and bamboo hoops from which depends a rustling skirt of long streamers cut out of the banana leaf and dipped in blood.

For their incantations blood has to be drawn, sometimes from the exorcist's own arm, with which he smears his face, sometimes from animals, and especially from fowls, and he either himself sucks the blood of the victim from the neck of the decapitated bird, which he plunges, still quivering, into his mouth, or else he introduces it into the mouth of the patient to drive out the evil one by direct action.

Formerly human sacrifices were not uncommon, and the Madras Museum possesses a sacrificial post with a revolving wooden beam roughly fashioned in the shape of an elephant's head, to which the Khonds, who inhabit the hill tracts of Ganjam, in the north of the Madras Presidency, tied the human victim selected by their wizards. As soon as the beam began to whirl round the crowds rushed in and hacked off pieces of the still living flesh, which they carried away to bury in their fields to the accompaniment of a ghastly chant, as charms against bad harvests and other forms of ill-fortune. Buffaloes, monkeys, and goats became



RITUALISTIC BATHING IN THE SACRED RIVER GODAVARI

The numerous sacred spots with which India is thickly strewn are thronged at certain times of the year by pilgrims. Bathing in the waters of a sacred river is believed to be miraculously beneficent, and large crowds of pilgrims frequent the banks of those rivers which possess power and sanctity; with an eager reverence they dip themselves ceremoniously, each seriously intent on his eternal destiny



HE WON'T BE HAPPY UNTIL HE GETS OUT OF IT!

Not everyone enjoys an open-air bath! Although he is being washed in the Godavari, one of the holy rivers of India, this big boy looks far from pleased. His mother, determined to do her work thoroughly, has none too light a hand, and has used the stone, seen near the boy's left hand, instead of soap, which fact probably accounts for the unhappy expression on his face

Photos, Harry Cox



HUSBANDMEN OF KATHIAWAR SEPARATING GRAIN FROM CHAFF

Village life in Kathiawar, a province of the Bombay Presidency, has remained unchanged from very ancient times. The husbandmen are thrifty and industrious, irrigating and tilling their own fields and their common village lands laboriously. Close to every village is the village grain yard, into which the whole harvest of the village is brought to be threshed and winnowed and then measured and divided



CLEANING THE GRAIN IN A VILLAGE GRAIN YARD, KATHIAWAR

After the grain has been threshed, or rather trodden out by bullocks, the workers stand on high stools, as shown in the upper photograph, and winnow it by pouring it on to the ground from baskets, the wind carrying away the chaff. A period of still atmosphere causes much inconvenience. Finally, the grain is cleaned by being poured through sieves, as shown here

Photos, Major Meek

INDIA & ITS MYRIAD RACES

the usual substitutes for human victims when British law vetoed the more ancient practice, but the sacrifice of human beings still occasionally occurs, and the popular songs which recall the archaic rites still arouse a holy frenzy.

Some of the primitive tribes still live chiefly by hunting; some on the sea-coast by fishing; some by rudimentary agriculture and handicrafts; some, resembling the English gypsies, pick up a miscellaneous livelihood. Many of them have their own language and dialects. They are often meat-eaters, have none of the Hindu scruples about forbidden food, and they bury their dead instead of burning them. Of those who are beginning to rise in the social scale as they come into contact with more modern conditions, characteristic instances are to be found in the Nilgiri Hills, in which the Madras Government spends the hot weather at Ootacamund

7,200 feet above the sea, on the edge of a great plateau of undulating downs.

The Badagas now devote themselves to agriculture, the Todas to cattle-breeding, and the Kotas have become artisans. A Badaga village, generally situated on a slight hilltop, consists of rows of dwellings under one continuous roof between cultivated fields, with a space in front of each house for drying and threshing grain, and stone kraals in which the cattle are kept. A sacred boulder, or an erect stone slab, occupies a central position in the village, and near it is a platform made of bricks and mud, on which the village elders squat at their ease in leisure hours to discuss their affairs and exchange gossip.

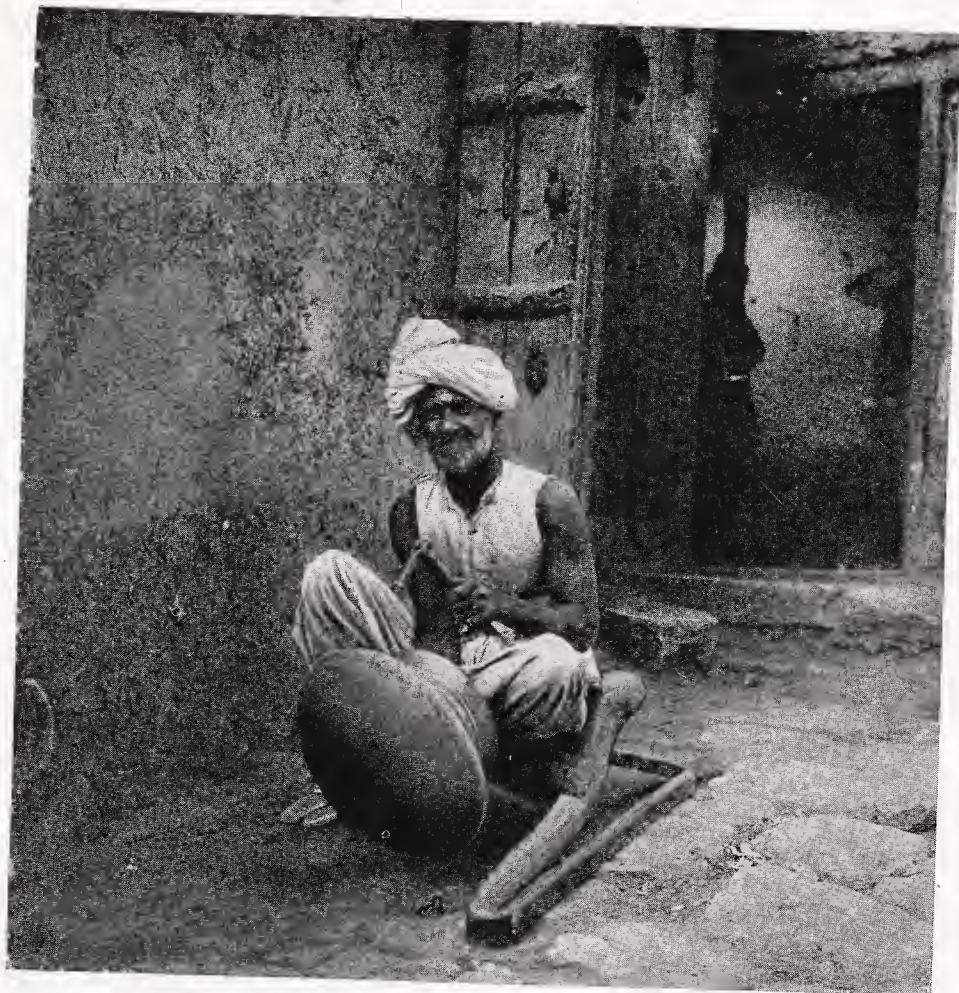
They are qualifying for inclusion in Hinduism, and have their own temples, at which goats are freely sacrificed, though in some places stone cromlechs of unknown origin are still held in chief



DECCAN JAZZ BAND READY FOR ACTION

Indian taste in music is peculiar, but is certainly worthy of a deeper study than it has yet secured. The large and weird instruments are constructed from most crude material, dried gourds being chiefly in request. The performers set to work with great solemnity, and are unwearied in their exertions to produce a wealth of sound. The toy panther on the floor is the talisman of this band

Photo, W. H. Sendall



COPPERSMITH OF KARACHI AT WORK OUTSIDE HIS SHOP

Many compliments are passed on the pots and pans of the Indian household, even the common vessels of earthenware being pleasing to the eye. The Hindu is exceedingly particular in his choice of brass and copper utensils, ordinary examples of which—despite an absence of ornamentation—are of a highly artistic outline; this coppersmith is well versed in the most approved designs

Photo, Major W. J. P. Rodd

reverence. The men wear a long body-cloth, often striped with red and blue, and broad turbans, or quaint nightcaps of the brightest colour, while the women wear a white body-cloth with a white under-cloth tightly wrapped across the breasts and reaching to the knees, and on the head a white cloth folded like a cap. The men are branded on the shoulder and fore-arm, for this is believed to give them strength, and the women are copiously tattooed with rows of dots and stars on forehead, arms, and wrists. They are admirable cultivators, and many Badagas go off to work as gardeners in European houses as far even

as Madras. The Todas lead a simple pastoral life, maintaining a large-horned race of semi-domesticated buffaloes, on whose milk and its products they largely depend. Their small hamlets consist of a few huts built of bent bamboos closely laid together and fastened with rattan, the hive-shaped roof being thatched and the two ends closed with solid planks of timber and a doorway cut through at one end. Each hamlet owns its own herd, which is driven every night into a circular enclosure surrounded by a loose stone wall, and has its own primitive dairy some distance away from the dwelling huts, with its

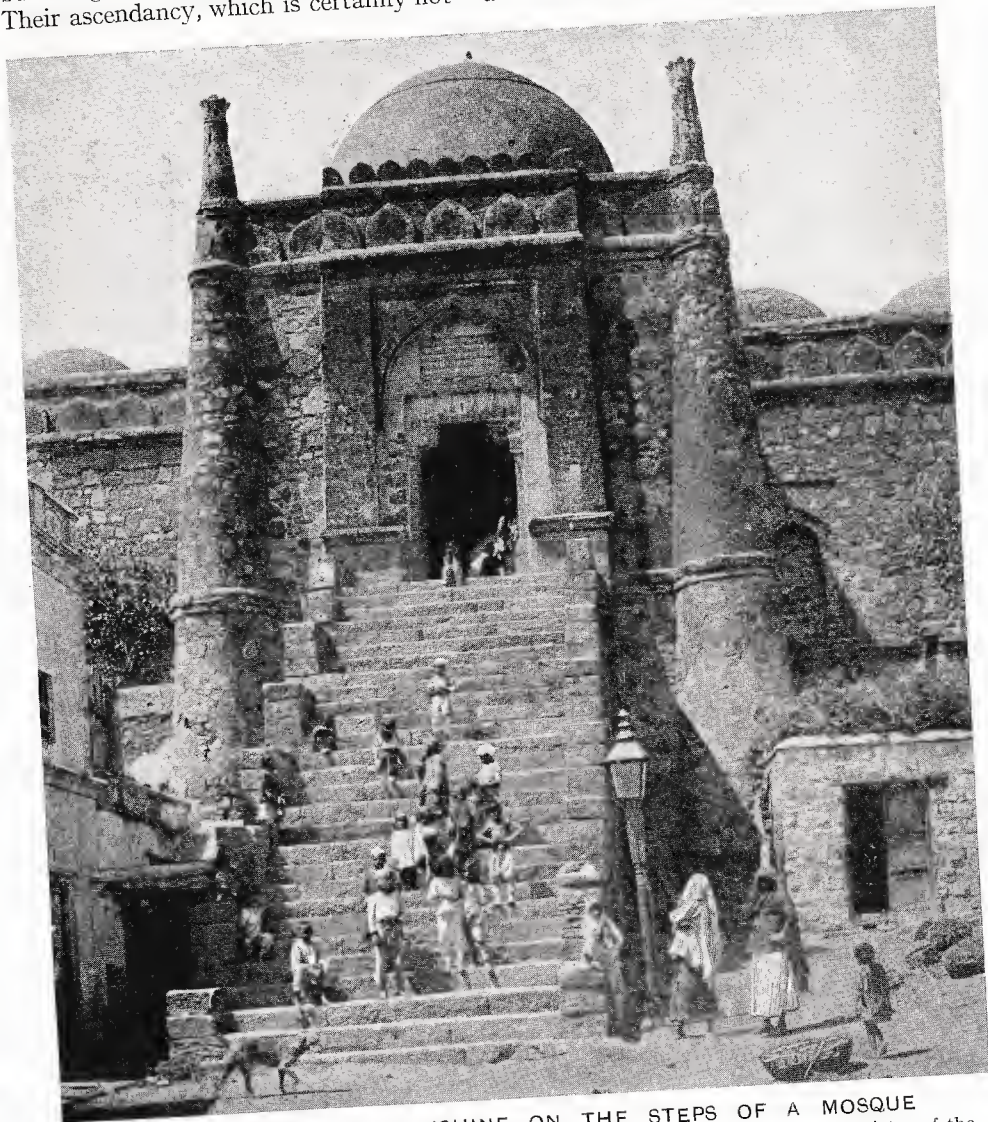
INDIA & ITS MYRIAD RACES

own dairy priest and dairy temple, conspicuous for its tall, conical, thatched roof crowned with a large flat stone.

Polyandry still obtains among the Todas, a woman being often married to two or more brothers, and perhaps for that reason the men do all the work, even in the dairy, while the women, copiously tattooed, spend their time buttering and curling their glossy ringlets. Their ascendancy, which is certainly not

due to any physical charm, for the men are far finer physically, is however declining with the restraints now placed upon female infanticide.

The Kotas, though looked down upon by both Badagas and Todas as meat-eaters and even carrion-eaters, and addicted to heavy bouts of drinking, are admittedly skilled artisans, blacksmiths, tanners, potters, rope-makers, and even gold and silver smiths,



LOITERING IN THE SUNSHINE ON THE STEPS OF A MOSQUE

In this beautiful temple of worship, one of the many mosques of Central India, the artistry of the ancient Moguls can be traced. The massive construction of the pillars and walls speaks well for their architectural methods, and the building has suffered little since the days of that Mahomedan Tartar Empire when it was erected. Such a lovely spot naturally attracts many devotees of beauty

Photo, Major W. J. P. Rodd



AT THE FEET OF THE IDOL AS UNRESPONSIVE AS ITS STONE

Jainism, a form of the Hindu religion, is celebrated for the splendid building of its many temples. Here a Jain priest is seen bearing a humble sacrifice to lay before the giant toes of this mighty image, over sixty feet high, which for a thousand years has stood upon a hilltop near Belgola, Mysore, its dark mass silhouetted against the brilliant skies of Ind.

Photo, F. Deaville Walker

indispensable to the other hill tribes. But their physique is inferior, their huts more squalid, even their code of morality, if they have one, lower. They are polygamous, not polyandrous.

Their temples, consisting generally of two pent-shaped huts on a large square, walled about with loose stones, may be dedicated to Siva or to his consort, but they contain no images of the deities, and the chief god in whose honour they hold prolonged and uproarious festivals, with much drinking and indecent dancing, is a tribal god, sometimes

personifying cholera, of which they stand in mortal dread.

North of the Nilgiri Hills one drops down suddenly into the large native state of Mysore, with nearly six million inhabitants, for half a century under direct British administration, but restored in 1881 to the ancient Hindu dynasty which had gone under in the days of the great Mahomedan adventurers, Haider Ali and Tippoo Sahib. To the wealth of its forests, in which the sandalwood tree, exploited mainly up to the Great War for the German perfumery



HIGHLY DECORATIVE BEAUTY OF UDAIPUR CITY
Udaipur, founded in 1568, is one of the most picturesque cities in India; the beautiful granite and marble palace and the Juggernaut Temple in the Indo-Aryan style being its dominant features. No less attractive are the inhabitants of the city, and this dusky young mother with her bonnie boy astride her hip makes a charming picture against the magnificently-carved background

Photo, Frank Bailey



GENTLE VOTARESS OF THE GENTLE JAIN RELIGION

Speaking generally, the Jains are a rich community engaged in banking and wholesale commerce. They practise a strict morality, and so scrupulously regard the vital principle that, not content with being vegetarians, they strain all the water they drink through a cloth to avoid destruction of insects it might contain and sweep the ground before sitting down lest they should crush some immortal soul

Photo, Major Meek

INDIA & ITS MYRIAD RACES

market, and to that of its fertile agricultural districts, has been added within the last thirty years that of the great Kolar goldfields, equipped with every modern appliance and served by a railway line of their own, which have produced as much as nearly £2,000,000 worth of the precious metal in one year from their free-milling quartz veins.

Of the native states of India, Mysore is among the most progressive. There are still some primitive Animistic tribes

black magic are in very great request both for the recovery of stolen property and for the secret killing of enemies by cabalistic incantations. Too foul altogether for description are the rites by which both initiation into the art of black magic and its effective practice are accompanied.

Others, on the other hand, are more reputably employed as the guardians of village boundaries, of which they are supposed to have inherited an intimate



GLIMPSE OF ANIMAL LIFE WHILE TRAVELLING NEAR UDAIPUR

The wild woodland creatures of India keenly resent intrusion into their forest fastnesses, and the railway-lines have succeeded in driving them deeper into the jungle. But monkeys, with their insatiable curiosity, quickly grow accustomed to strange sights, and watch the trains go by, and even mount the platforms where they never fail to receive kindly attention at the hands of the passengers

Photo, Frank Bailey

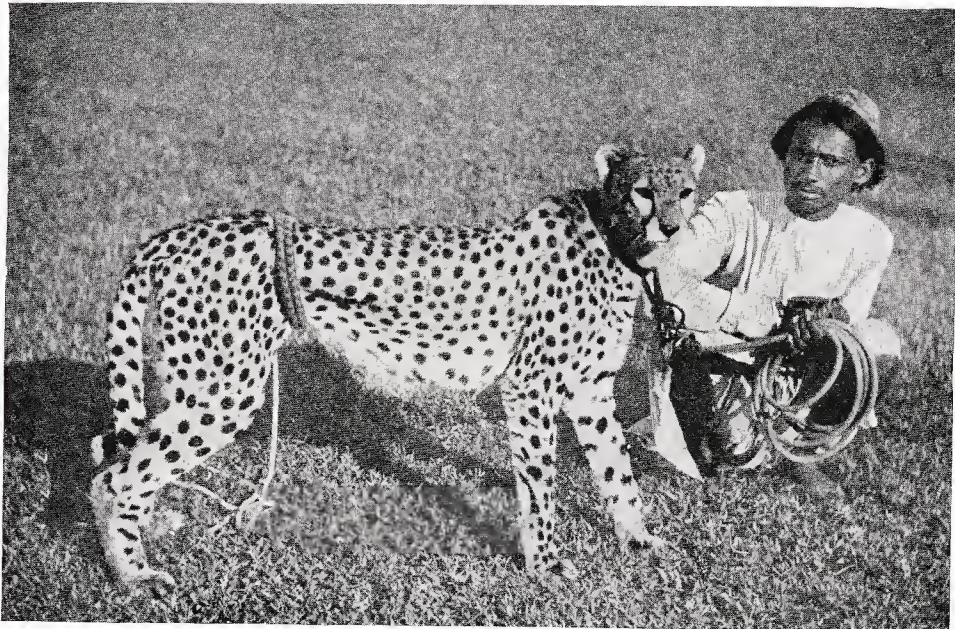
in the jungles and the hills, and the population is for the most part of Dravidian origin, and speaks mostly Kanarese, which is another Dravidian tongue. Among the "untouchable" castes, shunned by all the higher caste Hindus, the Holeyas, as the Paraiyans, or Pariahs, of Mysore are called, who form one-tenth of the population, occupy the lowest place of all, though as devil-dancers those among them who are specially credited with a knowledge of

knowledge from the times when their forbears were mere serfs, sold and bought with the land, or chattels owned by the individual cultivators on whose estates they happened to be born. Their houses are mean thatched sheds, often merely partitioned off with a few coconut branches, and easily shifted, according to the needs of times and seasons. They are worshippers of devils and of ghosts, and eaters of unclean food, and the distance within which they may not



STROLLING MENAGERIE AND ITS TURBANED TRAINERS

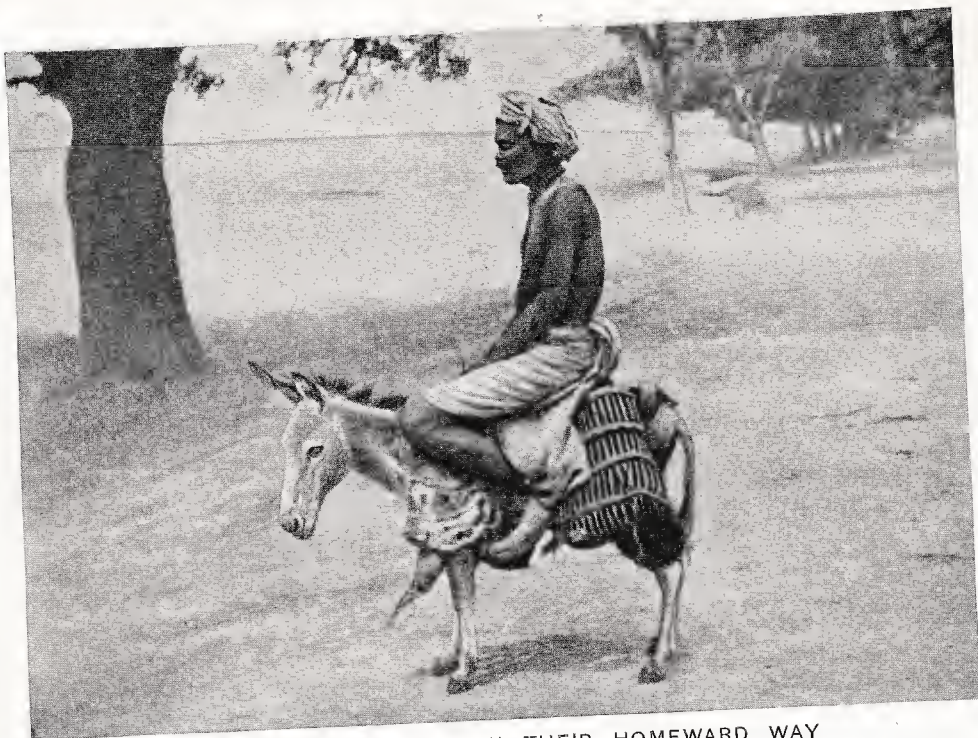
All over the world a dancing bear or a performing monkey still attracts the attention of passers-by, and India has never lacked in respect of wayside entertainments. The two small simians with their bell-hung collars make an excellent advertisement as they bestride their hirsute mount, whose features are veiled in some apparatus of the show. The bear, too, has a smile for the camera



SWIFT AND SINUOUS CRUELTY BURNING IN THE PARD

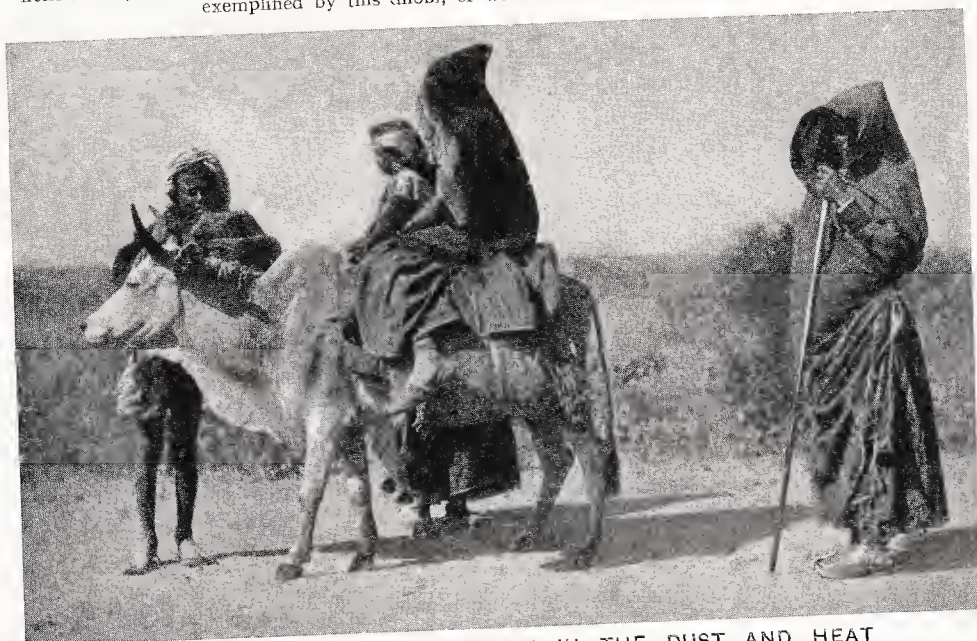
Cheetahs, or hunting leopards, are natives of the Deccan, where they are trained for hunting the antelope. They are long-limbed, rough-haired animals, with blunt, only partially retractile claws. When loosed from the leash the cheetah springs on its prey with a swiftness exceeding that of any other mammal, and if it misses the kill seldom follows the quarry, but returns to its master

Photos, H. S. Talbot



DONKEY AND DHOBI ON THEIR HOMEWARD WAY

Indian donkeys are very small, and their life is an incessant round of hard work on food which they mostly have to find for themselves. At the end of the day's work their masters mount the patient little beasts, tucking up their legs, which otherwise would touch the ground, with a grotesque effect exemplified by this dhobi, or washerman, homeward bound



JOGGING ALONG THE HIGHWAY IN THE DUST AND HEAT

These are members of one of the numerous wandering tribes of India, their particular name being Banjaras. The small family seen here is pursuing its never-ending journey, slowly and painfully, along the parched road, the mother with her child astride the back of one of the ubiquitous bullocks that are used so extensively for so many purposes. The hump makes a good substitute for a saddle pommel

Photos, H. S. Talbot



WELL-MATCHED CARRIAGE CAMELS PLYING FOR HIRE

Camels supersede cattle for all agricultural operations in the Indus valley and in the sandy desert that stretches into Rajputana, and are extremely numerous in the Punjab. Broken to harness they make docile draught animals, and are constantly used for vehicles plying for hire. A well-matched pair, like that shown here, cut a very presentable figure in their own familiar environment



NATIVE LADIES OUT FOR AN AIRING IN A "RÜTH" AND PAIR

Varieties of the humped breed of cattle in India are numerous, some of them very fine, and Government does much to encourage and stimulate improvement of the indigenous breeds. Notable herds are found in Mysore, Gujarat, the Punjab, Madras, and in the Central Provinces, where there is a particularly high-class breed of trotting bullocks in great demand for wheeled carriages

Photos, H. S. Talbot

INDIA & ITS MYRIAD RACES



MUCH-MONEYED MAN OF INDIA

This spruce individual, with his trim beard and neat apparel, is a banker, and enjoys much prestige among the members of the community who support his profession

Photo, H. S. Talbot

approach a Brahmin is 128 feet, which is the greatest prohibited distance for any "untouchable" caste.

Only slightly less abased are the Madigas, who are workers in leather, a profession held to be hopelessly "impure" by Hindus of the higher castes. They remove the carcasses of dead cattle and dress the hides to provide the villagers with thongs for their bullock

yokes and buckets for raising water. But among both Holeyas and Madigas some are beginning to emerge out of the slough, either by their own industry and talent for money-making or thanks to the admirable work which is being done among them by Christian missionaries.

Altogether, in Mysore one leaves behind something of the stagnant atmosphere of the Dravidian south and notes a gradual transition to the more progressive atmosphere of Aryan India. Polygamy is rare. Polyandry and infanticide are rare also, and there are scarcely any remains of the ancient matriarchal system. The almost uniformly white garments of the extreme south make room for more varied colours; the women's sari, wrapped round the lower limbs and brought up over the shoulders, is usually of dark blue or dull red with yellow borders; and their tight-fitting bodices, which leave the arms, neck and throat and the middle bare, are often of a gay colour or adorned with gay trimmings. Their hair is picturesquely dressed, in different ways, according to their caste, and sometimes finished off with a spray of bright flowers or with gold and silver ornaments.

Among the well-to-do classes, rich silk from indigenous looms is worn instead of the cotton materials which the poorer classes can alone afford. Other signs of wealth are cumbrous silver anklets, as well as ear and nose rings, sometimes of gold and precious stones. Mysore, the capital of the state, has a large modern quarter, with government and public buildings, including the new palace of the Maharaja, more showy, perhaps, than beautiful; and Bangalore, with a British military station, is one of the most attractive of the semi-European towns of Southern India.

The Mahomedan population of Mysore is small—barely five per cent.—but the Hindus have not forgotten the days of Mahomedan domination from which the British freed them; and even if they were inclined to forget it, they have close to their own borders reminders of what it was and can still be. The narrow strip of territory between Mysore and



PIOUS PILGRIM RETURNING WITH THE HOLY WATER

Countless pilgrims flock yearly from distant parts of India to the river Ganges, the entire length of which possesses sanctity and supernatural powers. On their return many treasure receptacles filled with the sacred liquid, and their hearts are at rest, for having bathed in "Mother Ganga" at the appointed season and with certain prayers they firmly believe that they are washed clean of their sins

Photo, H. S. Talbot

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the Malabar coast is the home of the Moplas, or Mappillas, a Mahomedan community of over 800,000 souls, partly the descendants of Arab traders who settled from time to time on the coast, and partly of Hindus of the lower castes

Hindu neighbours. None, however, has been so fierce and so widespread as the rising in the summer of 1921, which followed the pro-Turkish agitation engineered by Indian Mahomedan extremists. It was aimed originally at the British

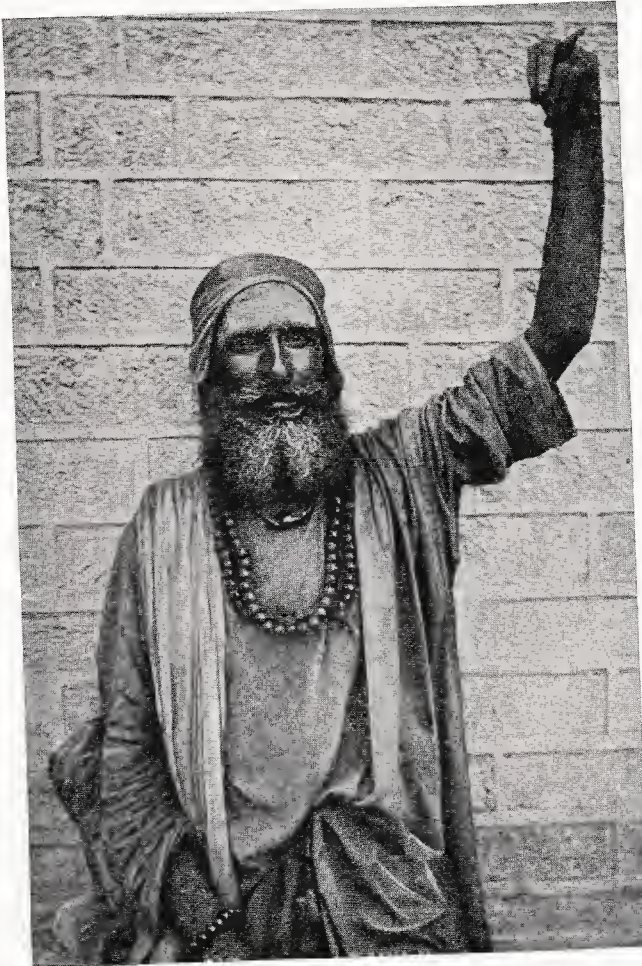
raj, and several Europeans were done to death at the outset, while the town of Calicut was for a short time in some danger.

But it soon took the shape of a ferocious campaign against the Hindus, with plunder, arson, and murder on a vast scale, and indescribable cruelties perpetrated upon Hindu men, women, and children when they refused to pronounce the Mahomedan confession of faith. Large bodies of troops had to be moved into the district, and owing to the very difficult character of the country and the dense forests specially adapted to guerrilla warfare, several months elapsed before the last Mopla bands were destroyed and order at last restored.

Not actually in Mysore territory, but in the adjoining district of the Madras Presidency, north-east of it on the banks of the Tungabhadra river, one of the chief tributaries of the Kistna, lie the mighty ruins of Vijayanagar, once the splendid capital of the last great Hindu kingdom of Southern India to be laid low

by the flood of Mahomedan conquest. The site on which Vijayanagar, the "City of Victory" stood, is scarcely less wonderful than the ruins of the city itself, which once had a circumference of sixty miles.

As far as the eye can see, great masses of bare granite boulders have been piled



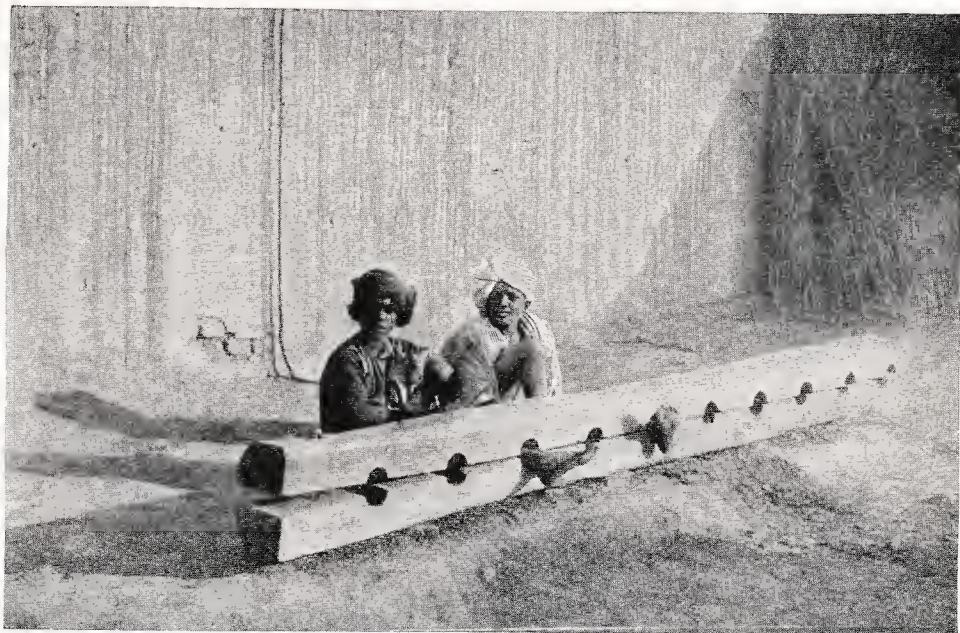
ASCETICISM CARRIED TO EXTREMES

Held ever in the one position his arm has withered and the finger-nails have grown through the palm of his hand. It is for the advancement of his spiritual welfare that the Hindu ascetic thus mortifies his flesh

Photo, H. S. Talbot

more or less forcibly converted to Islam in the days of Tippoo Sahib.

Lawless and brave, they have always been notorious for their fanaticism, and there have been periodical outbreaks throughout the last century, sometimes directed against the British Government, but more frequently against their



TWO CHEERFUL CAPTIVES IN TEMPORARY BONDAGE

Forcibly detained thus, the evil-doer has leisure to contemplate his imperfections, but whereas, in England, the delinquent usually had the stocks to himself, here the instrument is capable, if necessary, of accommodating a whole family. By only imprisoning one foot still more accommodation is gained,



PERPETUAL MOTION IN QUEST OF RIGHTEOUSNESS

Less painful than the self-mortification selected by the holy man shown on the opposite page, but more fatiguing, is the religious exercise practised by this Dhanukdhari fakir. He represents himself as in a state of perpetual motion, shuffling his feet and quivering when not walking, and never for an instant keeping still. How he contrives to sleep is a matter into which his admirers do not inquire too closely

Photos, H. S. Talbot

INDIA & ITS MYRIAD RACES

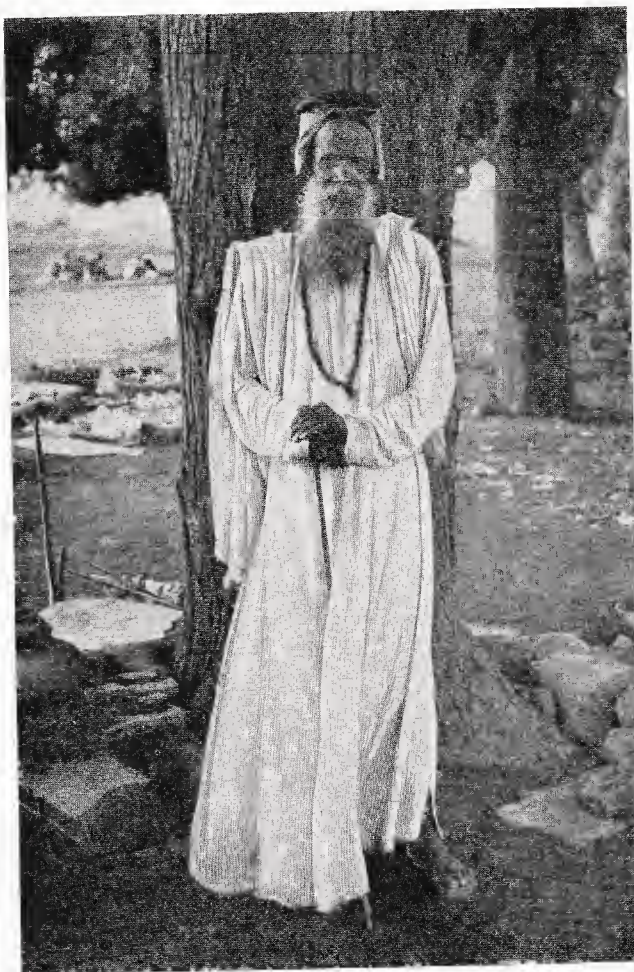
up as if by giants' hands into mountainous ridges, or stand poised one on the top of the other like cyclopean logging-stones, while even the level spaces between these natural scarps are encumbered with detached blocks of such colossal size that one of them has been fashioned into an uncouth but startling figure, some thirty feet high, of the Man-Lion incarnation of Vishnu.

It must have been no easy task to lay out a city for a population of many hundred thousand souls amidst such surroundings. Those granite bulwarks, however, served as natural defences to

strengthen the sevenfold lines of wall which enclosed the inner city with the royal residence and the chief government buildings. To the north the city was protected by the Tungabhadra sweeping round the castellated hills of Anegundi, the parent fortress of Vijayanagar.

A large lake, artificially dammed for purposes of irrigation, covered the southern approach. It is difficult now to follow the exact plan of the city. Only one great street remains relatively intact, with a double line of stone-built mansions, mostly gutted and roofless, but showing an almost unbroken front of pillared and painted porticoes. These must have been the residences of the great nobles. The poorer quarters consisted largely of mud houses and mat huts, and have long since disappeared. Palm groves and mango trees still line the stone-revetted water-channels which once irrigated pleasure gardens and orchards.

Scattered over the whole area are the eloquent remains of palaces and temples. Neither Madura nor Tanjore can show a more splendid gopuram or pylon than that which rises to a height of over 160 feet at the north entrance of the great temple of Siva, still an object of pious pilgrimage from all parts of India. Nowhere has the sacred architecture of Hinduism found more characteristic expression than in the temples of Krishna and of Vitalaswami, with their terrific deities in dim, mysterious shrines, their pillared halls, their graceful columns, each crowned with the carved plantain-flower bracket, their weird avenues of hippogriffs



ONE OF A LARGE COMPANY OF SAINTS

[†]Usually of Mahomedan origin, the Pirs are holy men, supported during life and venerated after death by Mahomedans and low-class Hindus alike. Rather a miscellaneous lot, they are found throughout India, this man's habitat being in Gwalior

Photo, H. S. Talbot

and other fabled monsters, and their endless processions of ceremonial elephants in bas-relief along the walls.

The "Zenana" palace and the "Ladies' Bath," the Council Room and the King's Throne, a lofty granite platform with sustaining walls on which legends from the Ramayana unfold themselves in storeyed relief, and, of more impressive dimensions than perhaps any other building, the massive domed elephant stables, afford each in its own style abundant evidence of the wealth and art lavished on their capital by successive rulers of Vijayanagar.

The iconoclastic zeal of the Mahomedan conquerors spared nothing in the final sack of the city. They mutilated every carven figure within their reach, just as they struck down every living "infidel" without mercy for age or sex. They made of the teeming city what it has been ever since, a solitude in which King Cobra reigns supreme. But the solitude merely enhances the pathos of so much departed greatness.

Vijayanagar was in its day not only the capital of a powerful state extending from sea to sea across the southern portion of the Indian peninsula from the Kistna down to Cape Comorin, but also the opulent emporium of a vast trade which ultimately came into touch through Goa with the whole Western world. "Its streets," says the Portuguese Barbosa, a cousin of Magellan, who travelled in India in the first decade of the sixteenth century, "are constantly filled with an innumerable crowd of all nations and creeds. There is an infinite trade in the city." Abdur Ruzzak visited it as ambassador from Persia in 1443, and words fail him to describe the splendour of the city, which "is such that the pupil of the eye has never seen a place like it, and the ear of intelligence has never been informed that there existed anything to equal it in the world." Not less dithyrambic is his account of one of the great Durbars which he attended during his residence at Court:—

In pursuance of orders issued by the King, the generals and principal personages

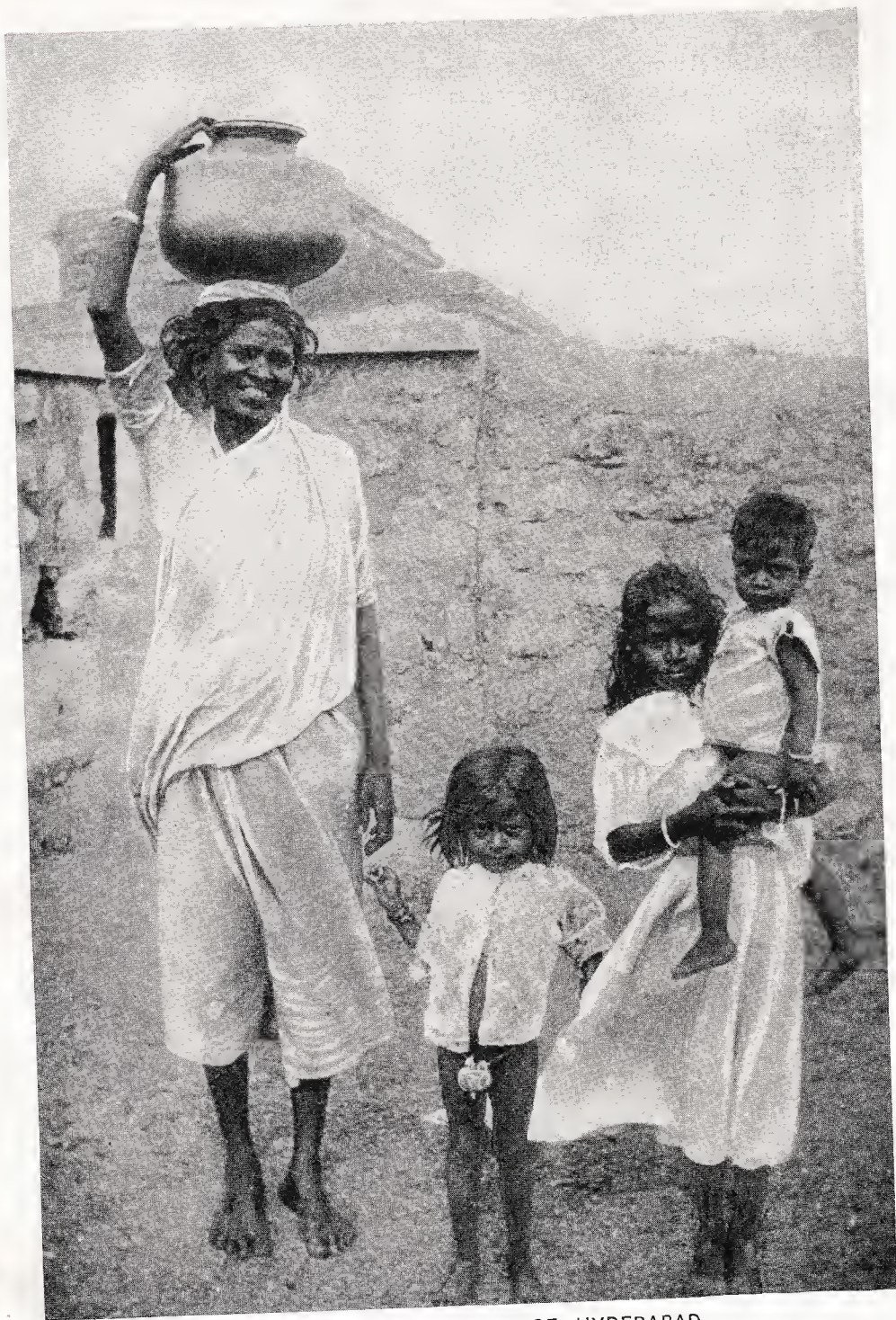


MAKING A MERRY NOISE

Music enters largely into Indian marriage ceremonies, and this trumpeter plays a prominent part in native wedding processions. In unaccustomed ears the fearsome instrument makes a most unholy din

Photo, H. S. Talbot

from all parts of the realm presented themselves at the palace. They brought with them a thousand elephants, which were covered with brilliant armour and with castles magnificently adorned. During three consecutive days the vast space of land magnificently decorated, in which the enormous elephants were congregated together, presented the



WOMAN WATER-CARRIER OF HYDERABAD

Grinding the grain is the chief employment of the women of India, and is regarded as a feminine occupation, but there are many tasks in which the men seldom lend a hand. Water-carrying is taken up by some women almost as a profession, but judging from the emaciated look of this woman the hard work is leaving its mark on her health—if not on her cheery disposition

Photo, T. A. Herbert



NOVEL METHOD OF TRANSPORTING BARRELS OF BEER

The huge cask supported on the heads of these Indian women contains beer for a British military canteen; a particularly awkward as well as heavy burden it would appear to be, but the women, nothing daunted, step briskly along the street. The heavier the load the quicker their pace, as though they believed that speed would assist them to make their task easier as well as shorter

Photo, T. A. Herbert.

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appearance of the waves of the sea, or of that compact mass which will be assembled at the day of the resurrection.

Over this magnificent space were erected numerous pavilions to the height of three, four, and five storeys, covered from top to bottom with figures in relief. In the front of this place rose a palace with nine pavilions magnificently ornamented. In the ninth the King's throne was set up. The throne, which was of extraordinary size, was made of gold and enriched with precious stones of great value. Before the throne was a square cushion, on the edges of which were sewn three rows of pearls.

During the three days the King remained seated on this cushion. When the fête was ended I was introduced into the middle of four galleries, which were about ten ghez (twenty-one feet) both in length and breadth. The roof and the walls were entirely formed of plates of gold, enriched with precious stones. Each of these plates was as thick as the blade of a sword and was fastened with golden nails.

The glory of Vijayanagar endured for about two centuries, and came to an end when the Moslem Sultans of the Deccan finally composed their own bitter feuds in order to sweep down upon

the decaying Hindu kingdom of the south, the prospect of unmeasured loot stimulating equally their religious zeal and their desire to avenge past defeats. Treachery and cruelty, almost unparalleled even in those days, marked this last campaign. The poor old king, Rama Raya—ninety-five years old according to Ferishtah—collected the Hindu hosts together to the number of 900,000 foot and 45,000 horse, with 2,000 elephants and 15,000 auxiliaries.

The clash of battle came on Jan. 23, 1565, near Talikot, to the south of the Kistna. At first fortune hesitated. Rama Raya descended from his litter to encourage his army, and seated himself in a conspicuous position "on a rich throne set with jewels, under a canopy of crimson velvet," with heaps of money all round him for the instant reward of conspicuous bravery. But all was of no avail. A furious charge of Mahomedan cavalry broke the Hindu centre. Rama Raya was captured and his head struck



GRASS-GROWN ROOFS BY SRINAGAR'S TURBID STREAM

From the windows of the houses and on their weedy roofs, from the crumbling banks of the wharf, in boats and canoes and from every coign of vantage, the townsfolk crowd to see the show, for it is not every day that the royal barge goes by. Still, the dwellers by the water have ever the changing surface of the Jhelum to call them to their windows

Photo, G. T. Bookless



TRAVELLING BY EKKA THROUGH THE HEIGHTS OF SRINAGAR

Throughout India the ekka is the ordinary vehicle in which the natives travel, and until recent times was in many places the only one available for Europeans. Two- or four-wheeled, and drawn by bullocks, or, as here, by horses, they are springless, uncomfortable carts in which the traveller sits where and how he can and possesses his soul in what patience he can command

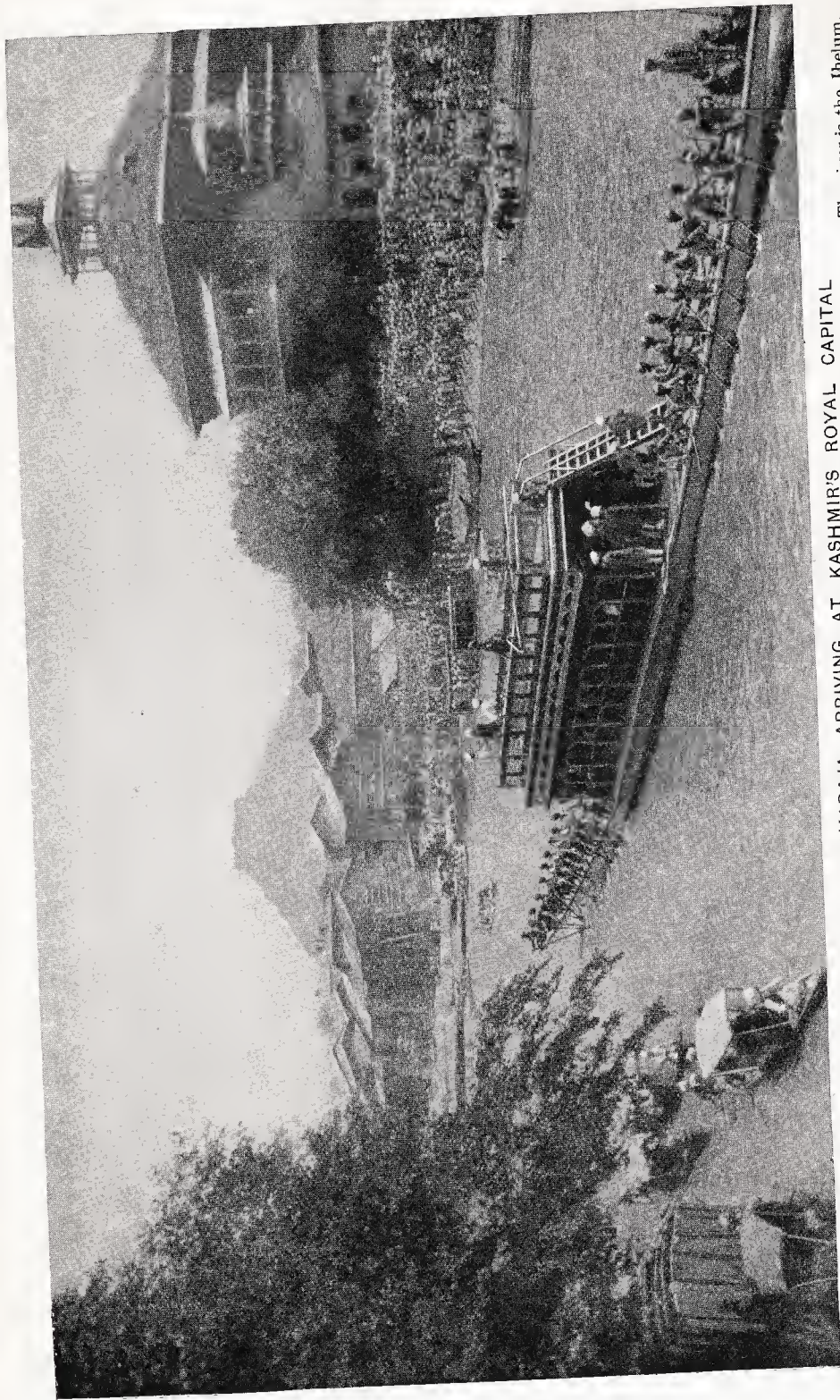
Photo, Publishers' Photo Service

off, and raised on a long spear to be visible far and wide.

The Hindus broke and fled. The slaughter was terrific, and the plunder of the Hindu camp so great that "every private in the allied (Mahomedan) army became rich in gold, jewels, effects, tents, arms, horses, and slaves." Panic reigned in the defenceless capital, the royal family having no thought but to save themselves and their treasure by headlong flight. On the third day the Moslem conquerors stood within its walls, and for five months the work of slaughter and destruction went on which converted one of the greatest cities India has ever boasted into a

wilderness. Thus ended the last great Hindu kingdom of Indian history.

Most Hindus themselves have now forgotten the very names of the great Vijayanagar rulers, but at the gate of the splendid temple which they built the Brahmin goes on levying his toll from the pious pilgrims. One picture of Vijayanagar will remain always in the writer's memory. The hideous monolithic statue of the Ugra Narasimha incarnation stood out, doubly gigantic and terrific against the flaming background of a stormy sunset, and a young peasant woman, herself little more than a child, with an infant son on her shoulder, stole up in fear and trembling



STATE BARGE OF A MAHARAJA ARRIVING AT KASHMIR'S ROYAL CAPITAL

Its many paddles sweeping and flashing with the muscular play of strong, brown arms, the royal craft steers its proud, unhesitating way. The river is the Jhelum, and flows through the vale of Kashmir, while on its banks are seen the houses of Srinagar, the capital, with their grass-grown roofs. The stream is spanned by native-built wooden bridges of curious appearance, and there is a royal palace, for once the Mogul Emperors had their hot-weather residence here. The place is further remarkable for two hills, the Throne of Solomon and the Hari Parbat, crowned by a temple and fort respectively

Photo, G. T. Bankless

to lay her propitiatory mite of sweet-smelling wild flowers at the broken feet of the monstrous deity.

The greater part of the Vijayanagar Empire was divided after Talikot between the Mahomedan conquerors, but in the south some of the members of the royal house contrived to retain fragments of territory and a semblance of independence. It was a small raja, claiming descent from the rulers of Vijayanagar, who conveyed to the English in 1629, by a grant inscribed on a plate of gold, the site for the first fort and settlement, a few miles north of Madras, from which British power was to start forth to the conquest of the Indian Empire.

The desolate site of Vijayanagar is only divided by the Tungabhadra river from the great Mahomedan state of Hyderabad, a survival itself of one of the Mahomedan kingdoms which laid it low, and the Hindus who form the vast majority—nearly nine-tenths—of the subjects of the Nizam of Hyderabad know something of what Mahomedan domination meant in olden times in spite of certain restraints which the British overlordship places

on the worst forms of Oriental despotism in even the most powerful of native states.

None is more powerful than Hyderabad. Its population equals that of Belgium and Holland combined, and its area is three times larger. Its public revenue is only about £4,000,000, but



LEISURED BEAUTY OF KASHMIR

Her father is a village headman near Srinagar, the capital of the mountainous and secluded native state of Kashmir, and his social status forbids her employment in the famous shawl industry which has its chief centre in the town

Photo, Col. W. B. Pearson

the Nizam's private wealth is untold, and at court and on his travels, as well as in the privacy of a zenana maintained on a scale which King Solomon himself would have envied, he keeps up in modern India all the traditions of Mahomedan despotism. He traces



TODA LADIES, WHOSE CHIEF GLORY IS THEIR HAIR

Seven yards of unbleached cotton cloth twisted negligently round their body is the only garment of the Toda women, supplemented in cold weather by a brown woollen blanket bought at the native bazaar but obviously of Bradford manufacture. The only real beauty of these women is their fine and glossy hair, which they twist into ringlets with "curl papers" of dwarf palm-leaves

Photo, Mrs. Lynde

his descent from one of Aurungzebe's successful generals who brought the independent Mahomedan kingdoms of Central and Southern India under subjection to the Mogul Empire, but when that Empire fell into dissolution, his forbears threw off their allegiance to it, and ultimately entered into relations of permanent alliance with the British raj. The Nizam who succeeded in 1911, and upon whom the King-Emperor conferred the exceptional title of "His Most Exalted Highness," is not only the foremost but the most independent of the feudatory princes of India, and his ideas and methods of rulership are reputed to be sometimes very medieval, though great reforms were introduced on European lines by the two Salar Jangs into the administration of the state in the latter half of the nineteenth century,

and a certain number of European officials are employed at headquarters.

The population is mostly agricultural, and except in a few favoured regions the villages look more than usually poverty-stricken, often consisting merely of small mud houses roughly thatched or tiled, and in the case of the "untouchables," of whom there are a million and a half in the state, of miserable huts made of reeds and hurdles, plastered over with mud and cow-dung. Even among well-to-do Hindus so tenacious an institution as the joint family system breaks down after one generation under arbitrary and oppressive state exactions.

In the great capital city of nearly half a million inhabitants which gives its name to the state, Mahomedan ascendancy is naturally more in evidence than in the rural districts.

INDIA & ITS MYRIAD RACES

Four stately minarets, 180 feet high, rise in the middle of the city, whence four chief roads radiate to its outer walls, and more conspicuous than any of the numerous royal palaces is the Mecca Mosque, built entirely of stone and surmounted by two large domes, rising 100 feet above the arches of the roof. Almost all the great families of the state are, like the reigning dynasty, Mahomedan, and some of their palaces rival those of the Nizam himself for size and ornateness of architecture.

The Mahomedan population is apt to bear itself still with all the haughty pride of a ruling race, and on gala days the young nobles, richly attired and mounted on gaily caparisoned horses, monopolise the principal streets with prancing cavalcades, making the night

as well as the day hideous with the chronic feu de joie of their picturesque carbines and pistols, more suitable, however, for such festive displays than for the stern business of modern warfare.

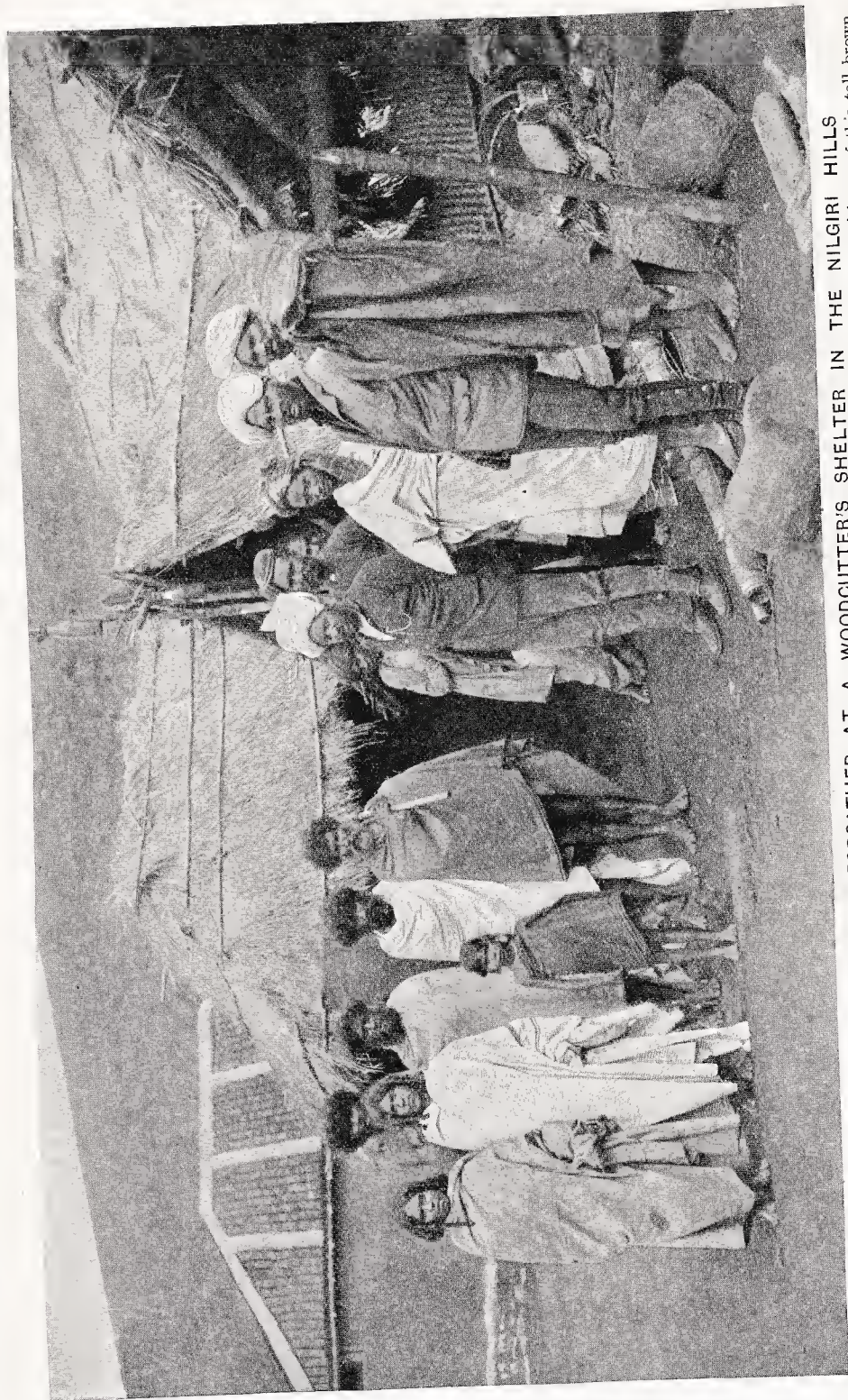
The ancient fortress of Golconda, on a ridge of bare granite only five miles west of the city, with a castellated wall three miles in circumference and eighty-seven well-preserved bastions, and the granite tombs of the old Kutb Shahi Sultans, may still recall to the Mahomedans of modern Hyderabad the 'days when Islam was supreme in India. But a British cantonment not much farther off in another direction is also there to remind them that the final responsibility for peace and order and tolerance rests now with the British raj. That is the meaning of the double-storeyed



FAMILY REUNION OF THREE GENERATIONS OF TODAS

Toda men wander far afield when grazing their cattle, and so are seldom at home. To celebrate the return of this head of a family his wife and daughters have donned their festal striped "chudders" and ranged themselves beside him while the aged grandmother smiles happily in the background. The thatched shanty with its fowl-house entrance appears rather small for so large a family party

Photo, Mrs. Lynde



HERDSMEN AND AGRICULTURISTS FORGATHER AT A WOODCUTTER'S SHELTER IN THE NILGIRI HILLS
 A pastoral tribe in the Nilgiri hills, the Todas are simply herdsman. The four men behind the women on the left well exemplify the hairiness of this tall brown people, whose conditions of life are very primitive. Their chief link with the outside world is the agricultural Badaga tribe, one of whom, in white robe and striped turban, is standing behind some Kanarese police officials on the right. The Badagas visit the bazaars to sell their produce and take back food and raiment for themselves and their Toda allies

Photo. Mr. Lynde

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barracks built for British troops at Secunderabad, where the broad shady avenues laid out with infinite care throughout the cantonment form a grateful oasis in a great steppe-like plateau, broken only with frequent outcrops of underlying rock, stark and scorched black by the sun.

American Civil War, has come to be known as the black cotton country; and there, too, we pass into a land inhabited by a race largely Aryan in descent, which has played within recent centuries a part in Indian history far more conspicuous than its mere numbers would suffice to explain.



MEMBERS OF AN INTERNATIONAL BROTHERHOOD

The great movement of the Boy Scouts is spreading rapidly in all quarters of the globe, English methods being adopted in many a foreign country where kindred organizations for boys have been started. In India great enthusiasm is aroused by this movement, one of the chief aims of which is to promote mutual goodwill and comradeship between the boys of the various nations of the world

Photo, F. Deaville Walker

The southern and eastern portions of Hyderabad state, and especially the wild forest tracts in the north-east, which border the Godavari and merge into the equally wild jungles of the Madras Circars and of the south-eastern districts of the Central Provinces, are chiefly inhabited by Dravidian races. But in the west and north-west the Deccan trap has formed great stretches of that wonderfully fertile black soil which, since the cultivation of cotton received a sudden impetus during the

We are on the threshold of Maharashtra, the homeland of the Marathas or Mahrattas, a hard-bitten people, by no means unworthy sons of the hard-bitten country produced by the peculiar cosmic convulsions which shaped this part of the Indian continent in the womb of Time.

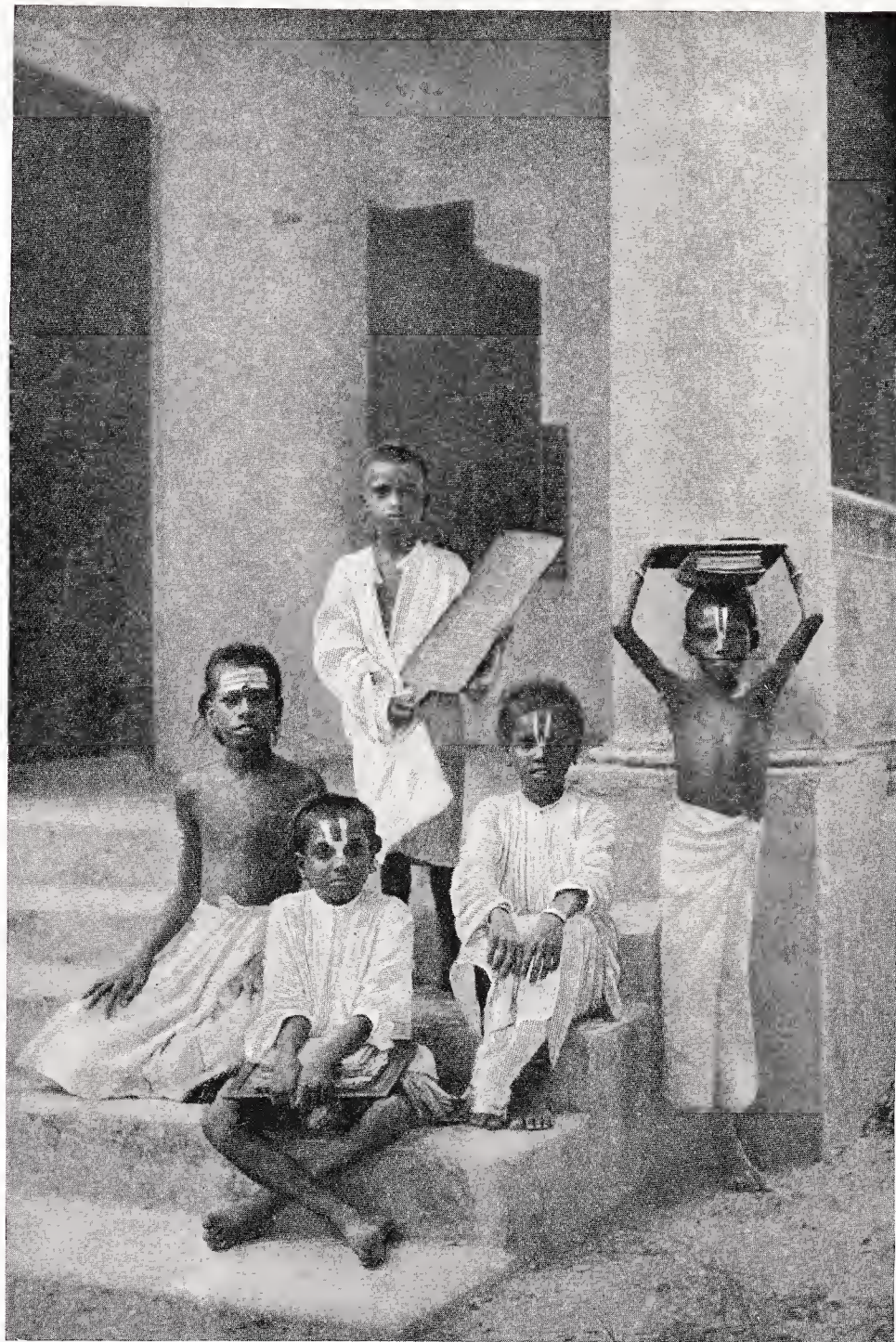
Just within the north-west borders of Hyderabad state, the wall paintings of the rock caves of Ajanta have preserved a singularly vivid record of Buddhist piety and a high standard of art



PARIAHS AT HOME IN A VILLAGE NEAR MADRAS

Besides the four recognized classes or castes in India, there is a fifth-class man who has no caste, and therefore comes under the category of Out-caste or Pariah. Throughout India the Pariahs are looked upon with contempt and aversion, and are treated by other castes as slaves. Theirs is a hand-to-mouth existence, and they never know what the morrow will bring them.

Photo, F. Deaville Walker



BOYS WHO ARE BLESSED WITH A BRIGHT MEMORY

The Tamils form the most civilized and energetic of the Dravidian peoples, and are certainly the most enterprising of the south Indian tribes. These Tamil school-lads, with their wooden slates and the marks of their god on their foreheads, meet with few difficulties at their lessons; the race is credited with an astounding memory, and possesses combined qualities of patience and politeness

Photo, F. Deaville Walker

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throughout the eight centuries, from 200 B.C. to A.D. 600, during which they were the abode of Buddhist anchorites, whose freshness and delicacy of expression seem to claim some spiritual and artistic kinship with the devout monks of the early Italian quattro cento.

Among the rock-temples of Ellora, only a few miles off, the great monolithic temple of Kailas, entirely isolated from the surrounding cliff, out of which a courtyard—for it has been hewn 154 feet wide by 276 feet long at the base—has stood, on the other hand, ever since the eighth century, as an imperishable monument to the enduring victory of Hinduism. In the large figures of Siva and Vishnu, and the gigantic columns and many subsidiary shrines of Ellora, all cut out of the living rock with almost cyclopean brutality, there is a note of triumph, which goes on resounding to the present day.

Intensely Hindu is the spirit, too, of Maharashtra. Mahomedan conquerors never extinguished it, though the splendid dome of the Gol Kumbaz over the tomb of Mahomed Adil Shah at Bijapur still dominates the Deccan

tableland, just as the dome of S. Peter's dominates the Roman Campagna. But unlike S. Peter's, the Bijapur dome is an almost perfect hemisphere, raised above the four plain and lofty walls of an austere sepulchral shrine 136 feet square, and it encloses the largest domed space in the world.

Not all, however, of the Mahomedan buildings of Maharashtra are marked by the same stern simplicity, and even at Bijapur, itself built largely from the spoils of Vijayanagar—both names meaning "The City of Victory"—the Ibrahim Rauza and several other mosques betray Hindu influences in their more florid style of architecture and infinite wealth of ornamentation.

The Hindu temples of Maharashtra are themselves of a different order from those of Southern India. They have not the same majesty of size nor do they inspire the same sense of monstrous awe. Many of them are sacred to the usual great gods and goddesses, but the villagers prefer to worship at the more popular shrines of the playful Hanuman, the monkey-headed, or of the wise and good-natured Ganesh, the



WHERE CHARLATANISM FATTENS UPON SIMPLE CREDULITY

Quack doctors are not infrequently seen in the streets of India extolling their wares with successful effrontery to a credulous public. Many of these charlatans do a brisk trade in their quack medicines and panaceas, and travelling from place to place, never stopping to hear the result of their remedies, they invariably find the patrons and dupes in whom their hearts delight

Photo, F. Deaville Walker



MONOTONOUS TASK ENLIVENED BY MELODIOUS SONG

Mortar work in India is quite an attractive occupation. Round and round the bullocks travel, causing the great stone wheel to revolve which grinds the mortar, and their master alternately whips them and sings to them. He sings in a cheery, humdrum manner, the grating of the wheel his only accompaniment, but song relieves the monotony of labour, stimulating even the beasts

Photo, Norman Whitley

elephant-headed. Above all, the favourite god tends to assume with the Marathas a peculiarly national character, and his cult to be associated with that of national heroes. For the Marathas were imbued with a strong sense of local and racial nationalism long before there grew up in India the broader conception of an All-India nationalism. It was Sivaji, the great soldier and statesman and adventurer of the seventeenth century who first summoned his Marathas to revolt against Mahomedan domination, and it is not merely Maratha poetry and Maratha legends that connect with his deeds of prowess most of the hill-forts whose frowning walls, often still intact, crown many of the topmost crags of the Western Ghats.

The grim battlements of Pratabgarh—as stout as any of the English border castles—look down upon the valley where, meeting Afzul Khan for an unarmed parley, and ripping his bowels open with the steel “tiger-claw” concealed in the folds of his quilted

coat, he fell on the Bijapur Mahomedans and smote them hip and thigh.

Another of his mountain fastnesses he called Singarh, “the Lion’s Den”—for was he not the lion of Maharashtra?—and in a third called Raigarh, “the Royal Fort,” he was crowned as king in 1674, and died in 1680. Satara, where his famous “tiger’s claw” and his great sword, Jai Bhawani, are shown to the present day, lapsed to the British raj just before the Mutiny; but in Kolhapur, chief among the remaining native states of Maharashtra, the reigning Maharaja claims descent from the founder of the Maratha power.

Sivaji, like the Hindu kings of old, had a great Brahmin as his principal adviser and minister, and Poona, which became in later days under the Maratha Peishwas, the seat of Maratha government when the real power passed into the hands of the Brahmins, has remained under the British raj the cultural centre of Maharashtra, and, with all its excellent modern schools and colleges, a great



BRAHMIN WISDOM FIXING THE DATE OF THE RICE HARVEST FOR THE VILLAGE FARMERS

These are men of Yagatsukh in the Kulu Valley, one of the northern valleys of the Himalayas, engaged in the important ceremony of fixing the date on which the rice harvest is to begin. The Brahmin with the book in his hands has been called up from the Plains to settle the propitious date. The same man comes each year, and knows exactly the time that suits the district, but to keep up his reputation he goes through the minutest calculations before he arrives at his conclusions

Photo, R. Richardson

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stronghold of Brahminical influence, while it shares with Mahábaleshwar, on the very crest of the Western Ghats, the distinction of serving as summer quarters for the Government of Bombay, and is from its strategic position the military capital of Western India.

From Parbati Hill, so called after a great temple dedicated to the consort of Siva, Poona is seen lying in the midst of an almost treeless plain, with the confused roofs of the crowded native city and the wide avenues and carefully-tended gardens of the European quarter embosomed in a broad belt of enclosed



FAITHFUL SERVICE

European women resident in India have cause to bless the ayah, ladies' maid and nurse. Her devotion to her mistress and to her employers' children is perfect

Photo, H. S. Talbot



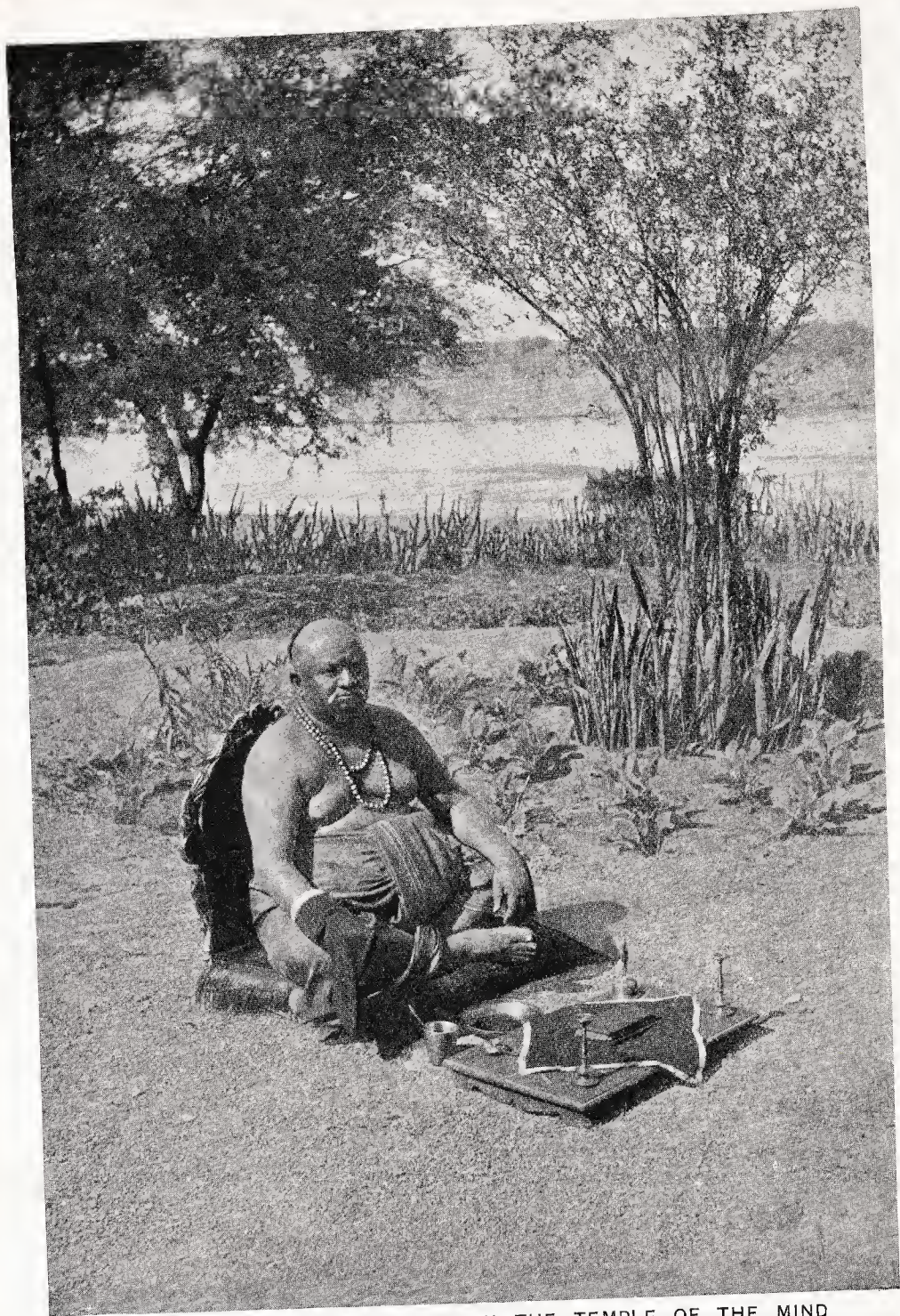
IRREPRESSIBLE MENDICITY

Beggars constitute a regular professional class in India. The pertinacity with which they continue to demand alms is fully displayed by this ferocious-looking mendicant

Photo, Publishers' Photo Service

orchards and umbrageous groves. Old and new India live there side by side, commingling nowhere perhaps so effectively in the spirit as in the Servants of India Society, founded by one of Poona's most distinguished and enlightened sons, Mr. Gokhale, for the moral and social as well as political advancement of the Motherland, to whom its members dedicate their lives.

Impulsive and quick to respond to racial and religious emotions, the Marathas have many admirable



TRUE DEVOTION AT WORSHIP IN THE TEMPLE OF THE MIND

Seated on his prayer-stool, set close to the ground so as to afford no scope for machinations of the evil one, and armed with bell, book, and candle, this Brahmin devotee makes puja—act of worship—to his gods. With his right hand thrust into a black stocking-like glove he tells the beads within, free from observation, gravely intoning his ritual the while

Photo, Mrs. Lynde

qualities. Hard-working and frugal, theirs is a country beautiful indeed, and grand in many of its aspects ; often doomed to scarcity and famine when the rains fail to surmount the lofty barrier of the Western Ghats ; lightning-riven and scorched black by a pitiless sun ; and again with splendidly fertile tracts and gracious prospects, but always a divine inheritance set apart for the Maratha people by the gods themselves.

Each village is a little world of its own within the larger world of Maharashtra, where the daily round of the Hindu peasant's life can be seen at its very best. He rises at dawn, and after worshipping the household gods, he arouses the bullocks and oxen, stalled close to his own humble dwelling-house, and strolls off towards his fields, driving his oxen in front of him and carrying in a cloth the coarse cakes cooked and wrapped up for him overnight by his womenfolk, with an onion or some other spicy condiment to season his frugal breakfast ; and whether it be to plough or to sow or to reap, he works on with only short intervals for rest, till at midday the housewife, who has swept and garnished the mud floor of the house, cleaned the few metal or pottery utensils which constitute its modest equipment, drawn water at the village well, and ground from the handmill the necessary supply of flour for the day, sallies forth about noon with the meal for which the hungry husbandman is by that time more than ready.

The men collect together and partake of it in common, and after perhaps an hour's slumber return to another short spell of work, while the

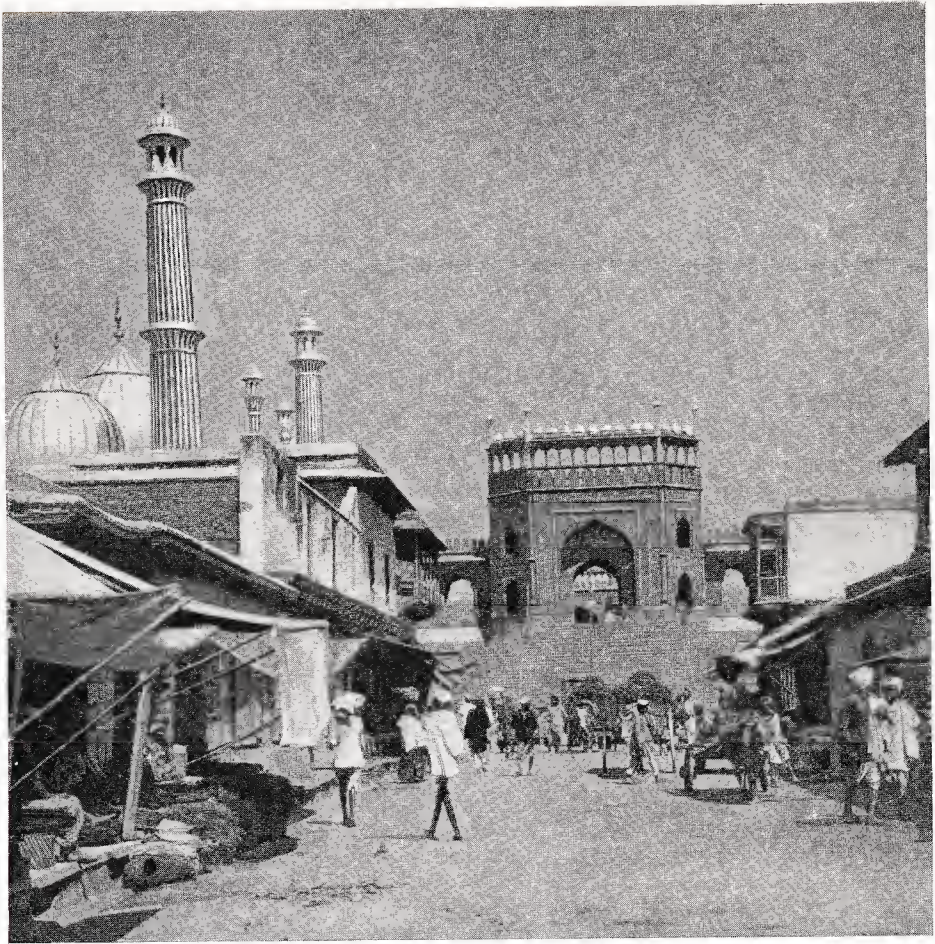
women pick up the fragments and go home to make everything ready for the evening hours of leisure which crown the day's toil for men and women alike. Those are the hours when the rustic story-teller and the local bard earn un-failing applause and a few extra crumbs of food with tales from the great Hindu epics, or with legends of olden times when Sivaji plucked the hated Mahomedans by their beards, and Maratha horsemen swept across India to the famous Ditch of Calcutta and to the marble halls of the Great Mogul at Delhi.

On innumerable festival days, or when the agricultural season is slack, the whole village turns out, the men in clean white dhotis, and the women draped in their graceful saris of brownish-red or bluish-green edged with yellow,



BRIGHT-EYED DANCING GIRLS

Borne along in their decorative though not too comfortable carriage, these Nautch girls display all the smiling animation with which they are credited by Western imagination, unaware of the drab and seamy side of their life



STREET IN DELHI LEADING TO THE STEPS OF THE GREAT MOSQUE

Delhi, the capital of India since 1911, contains many notable structures, among the most beautiful of which is the Great Mosque, or Jama Masjid, erected by Shah Jehan in the middle of the seventeenth century, and said to be one of the finest buildings of its kind in India. Delhi is a prominent industrial centre, and is famous for the artistic productions of its native craftsmen

Photo, Major W. J. P. Rodd

and bangles of glass or metal on arms and ankles, to visit some popular shrine or to make merry at some neighbouring fair; and wherever they go the state of the crops, the prospect for the next monsoon, the rise or fall of the few prices on which their livelihood depends, the good luck or the bad luck of their neighbours and their own will furnish never-failing themes of conversation and easy jest, while the keener spirits among them break out into boisterous song in honour of the gods that personify the ever present forces of nature all around them, and in celebration of the past and future destinies of their great sacrosanct homeland, Maharashtra.

Village life no doubt has its tragedies in Maharashtra, as elsewhere, and ghosts and witches, and rapacious money-lenders and almost equally rapacious Brahmins, may play havoc with many a tormented home, but nowhere else perhaps in India is the simple *joie de vivre* so widespread and so hearty.

From its westernmost edge this great basaltic plateau, which drains eastwards in much gentler slopes, drops down in a series of precipitous scarps into the Konkan, a relatively narrow strip of wildly broken and often heavily timbered country, which divides the Western Ghats from the Arabian Sea. Extremely fertile in some parts and covered with

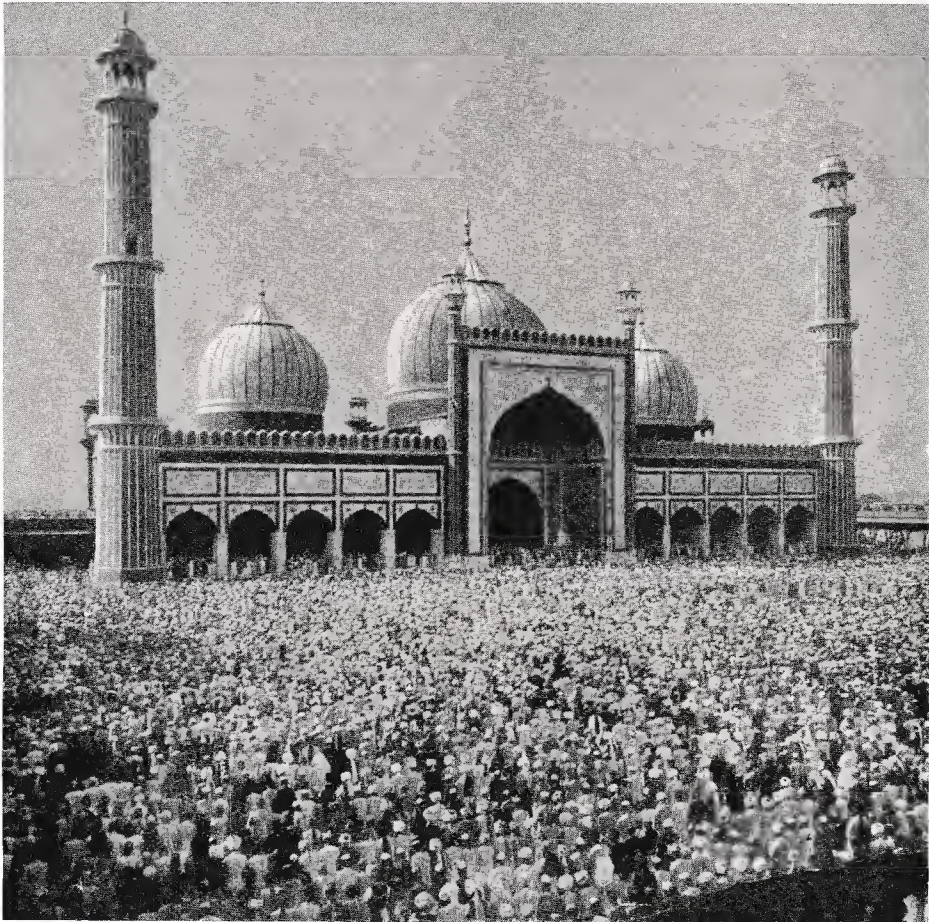
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a luxuriant vegetation down to the sea shore, the Konkan is said to have been redeemed from the ocean by the gods themselves as a homeland for a party of shipwrecked Brahmins, the mystery of whose origin lingers unsolved to-day behind the grey eyes, almost unknown elsewhere in India, of the Chitpawan Brahmins who claim descent from them.

At the southern extremity of the Konkan lies Goa, once the prosperous capital of the Portuguese dominions in India, and the first great trading centre through which India was brought into contact with the West. Of old Goa there remains little but two large

churches with some subsidiary ecclesiastical buildings, the cathedral founded by Albuquerque, and the Bom Jesus, which still attracts Roman Catholic pilgrims even from Europe to worship at the splendid tomb of S. Francis Xavier; and between them the spacious square in which the Holy Inquisition consigned its victims to the stake.

Was it the curse of the Inquisition or the pressure of changing economic conditions that caused its downfall? Anyhow, its downfall was complete. The jungle has swallowed up its palaces, and dank grass has obliterated its once crowded thoroughfares. A new Goa



IMPRESSIVE SCENE IN THE COURTYARD OF THE JAMA MASJID, DELHI

The Great Mosque, one of the many majestic architectural glories of Delhi, has three domes of white marble, and two lofty minarets between which and the great entrance arch are graceful arcades surmounted by panelling in red sandstone and white marble. The crowded courtyard on the occasion of a Moslem festival is a sight not easily forgotten

Photo, Stanley R. Norton



CEREMONIAL OBSEQUIES ATTENDING THE DEATH OF A MAN OF THE SERVILE CLASS OF HINDU SOCIETY
 The last ceremonies rendered to the dead by the Sudras, members of the fourth or servant class of Hindu, are accompanied by much formality. The toilet of the corpse receives special attention, and having been made as elegant as possible the dead man is placed in a sitting posture on an open litter or in a palanquin, splendidly decorated with garlands of flowers, banana leaves, and coloured cloths, and borne on the shoulders of men by poles to the funeral pyre

Photo, F. Deville Walker

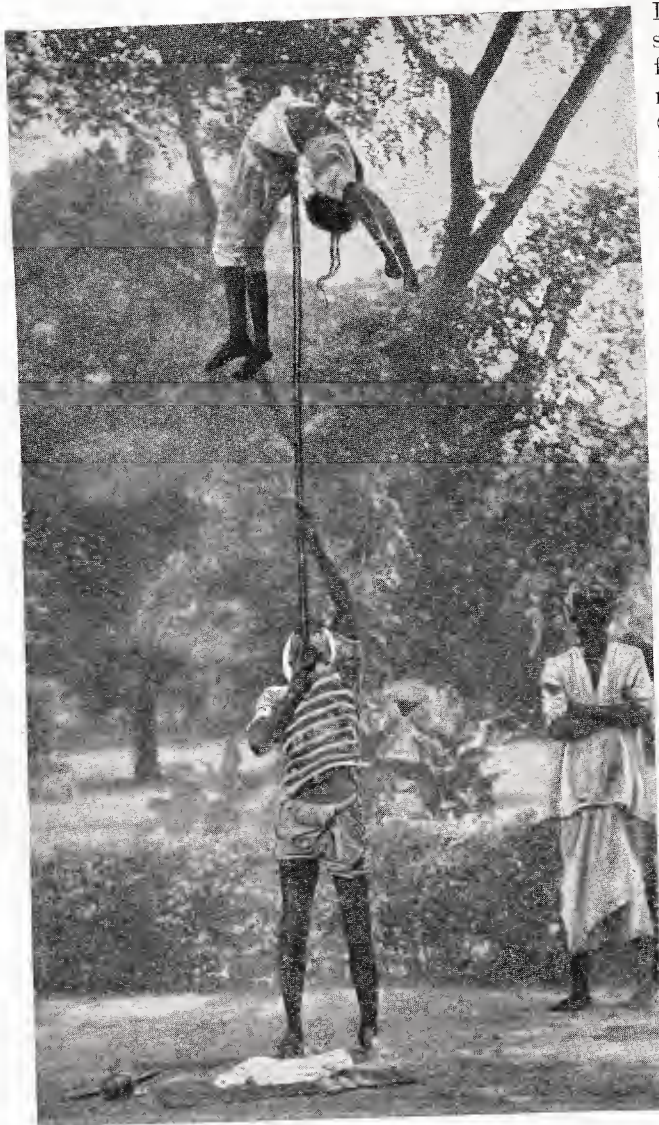


PATHETIC YOUNG INDIAN VICTIMS OF THE IMMEMORIAL SCOURGE OF THE EAST

Practical Christianity shows itself nowhere to more advantage than in its work to alleviate the lot of the unfortunate victims of leprosy which is so common in the East. These young people are inmates of a large leper asylum at Perulia, in the Calcutta district. Already affected to some degree with the disease, they are kept apart from the adults, men and women, for whom the asylum was founded, and are carefully watched and treated, and meanwhile educated

Photo, Miss M. N. Tuck

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IN UNSTABLE EQUILIBRIUM

Astonishing strength and agility are displayed by the native acrobats who wander about India. Long practice, requiring no little nerve and indifference to falls on the part of the assistant, must have preceded perfection in this balancing feat

Photo, E. P. Giles

was built nearer the sea with an array of whitewashed public buildings, which make a show of Western gentility along the river bank. One of them, of more ambitious structure, is the residence of a high Portuguese official who continues to be styled "Governor-General of the Indies."

Bombay, once also a Portuguese settlement, is to-day what Goa might have been—the western gateway of

India, where ocean-going steamers unload their freights of passengers and merchandise from the Occident to be distributed all over India by the iron roads which in long loops and heavy gradients have carved their way up a northern gap in the Western Ghats.

Bombay—the Bay Beautiful, as the Portuguese aptly named it—is more than any other city of the British Indian Empire a microcosm of modern India, a fairy city, with the fine sweep of its bended coast and its splendid sea-front from Kolaba Point, thrusting out towards the famous lighthouse, to the firmly-planted heel of Malabar Hill, seven miles away, and its ancient islands quivering on the sunlit waters, and the jagged line of purple mountains which are the great staircase on to the Deccan tableland.

A matter-of-fact, very modern and bustling city, too, in which motors and motor lorries and taxis jostle the slow creaking country bullock cart and the ramshackle one-horse vehicle with its close-drawn shutters that conceal a veiled freight of purdah ladies; even an ugly black city where the

countless chimneys of cotton mills and factories blot out the blue sky with a thick pall of low-spreading smoke, and always a Babel-like city of many voices and many tongues in which all the ages and all the races, not of India alone, jostle one another in clamorous confusion.

Less picturesque than many others but more peculiar to Bombay, and indeed in no small degree its makers, are the

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Parsees, barely 1,000,000 of them all told, descendants of Zoroastrian refugees from Mahomedan persecution in Persia some ten centuries ago, whose purer Aryan blood has made them on the whole more responsive than any Indo-Aryans to the influence of the West. The majority of the older generation may still be recognized by their shiny-black mitre-shaped headdress, and their priests are still always white-robed.

Tenacious of their ancient customs, gruesomely typified in the Towers of Silence on which, instead of burning or burying their dead, they expose them to be devoured by vultures lest mortal corruption should contaminate the sacred elements of fire, earth, and water, and above all of fire, which is the supreme object of their worship, the Parsee community stands apart in race and in religion. None can be of its



SINEWY LEANNESS POISED UPON A LIVING ARCH

Among the itinerant entertainers met with in India, the contortionist seems to be as popular as any. Men and boys are able to twist their bodies into the most extraordinary positions. They are, of course, trained to the business from earliest youth, and keep their joints extremely supple. A contributory cause of their flexibility may, perhaps, be the fact that they carry so very little flesh

Photo, Harry Cox

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membership except by birth. But in all other respects they have thrown themselves whole-heartedly into the stream of modern life. They are essentially traders, and from small beginnings as petty shopkeepers and money-changers and retail traders, many of them have risen in the course of a few generations to be captains of commerce and industry and finance in the foremost commercial and industrial and financial city of India.

The Parsees were the first to appreciate the value of Western education and the first to combine with a more exclusive sense of communal pride in the achievements of their own peculiar race a broad sense of civic pride in

the greatness of Bombay. Their munificent donations and their educational and philanthropic institutions have been as conspicuous as the marble and stucco palaces which, not a few of them under the very shadow of their Towers of Silence, gratify the opulent tastes of a plutocracy whose social ambitions and public services have found an equal reward in the titles and distinctions conferred by Government on most of the leading Parsee families.

Bombay owes its prosperity in the first instance to British enterprise and to the British rule of law, and nowhere else in India have Hindus and Mahomedans also taken so active a share in its expansion, but the contribution made



BALANCING FEAT OF A WANDERING ACROBAT

These travelling shows of India proceed from place to place, taking their audience and their fortune as they come. Above is seen a troupe of peripatetic contortionists who, beside their ability to twist themselves into various astonishing attitudes, are also prepared to give a display of tight-rope walking. A chance meeting with a few Europeans, and the apparatus is soon erected

Photo, Harry Cox



INTERESTED CRITICISM OF TONSORIAL ART

Highly esteemed among all visitors to the compound is the native barber, who retails the latest gossip from the bazaar while performing services indispensable to every self-respecting Hindu. Thoughtfully he supplies his patron with a mirror, wherein to watch the progress of operations down to their conclusion in a deft twist of the ends of the moustaches round the ears

Photo, Mrs. Lynde

to it by the intelligence and industry and public spirit of the Parsee community is in many ways unique. With a population of about one million, Bombay, originally built on a narrow tongue of land, hemmed in on two sides by the sea, is at last breaking across the boundaries within which its industrial growth and the constant influx of labour threatened it with intolerable congestion. Vast reclamation and extension works are giving it elbow-room to develop on ample lines not unworthy of the Manchester-cum-Liverpool of India.

North of Bombay the Marathas are soon left behind. Beyond Nasik, a sacred city on the Godavari river, itself only less sacred than the Ganges, and the great dividing line between Southern and Central India, we pass into Gujarat, with its own tongue and its own proverbially bucolic population, which

the wild preachings of Gandhi, a native of Gujarat, roused only too successfully out of its bovine apathy.

Ahmadabad, the capital of Gujarat and second only to Bombay as a centre of the modern cotton industry, has this in common with Bijapur in Maharashtra, that it was once the seat of a splendid if short-lived Mahomedan dynasty, the Ahmad Shahi Sultans, who have bequeathed to it a wealth of peculiarly interesting monuments. It may even be of some interest to Englishmen that, to a saint with whom it has been sought to identify the English S. George, Mahomedan tradition ascribes the foundation of Ahmadabad.

The Arab historian, Firishta, describes Ahmadabad as in his day "the handsomest city in Hindustan, and perhaps in the world," and its monuments present the nearest approach to a fusion between Hindu and Mahomedan types



PRACTISING HER HANDICRAFT IN FULL PUBLIC VIEW

Sitting on the floor of a shop by the roadside, this woman artist decorates red lacquered furniture with designs in other colours, being engaged at the moment in lining some bedstead legs with yellow. The average Hindu artificer knows nothing of the vagaries of the "artistic temperament," and carries on his work in public with phlegmatic indifference to the criticism of casual onlookers

Photo, Mrs. Lynde

of architecture. That even the mosques bear evidence of Hindu rather than Mahomedan inspiration is probably due not merely to the ascendancy exercised over the Mahomedan conquerors by Hindu civilization in many ways superior to their own, but to the genius of a community that had acquired, and still to some extent retains, a monopoly of the building craft of Gujarat.

Jainism, originally a revolt against Hinduism, akin to Buddhism, and of about the same date, never rose to quite the same eminence, and perhaps for that reason was never so completely crushed out. There are still some four million Jains in India—simple, peace-

loving folk, who carry their dread of taking away life in any form to such lengths that they will often wear a bit of muslin over their mouth lest they should destroy some minute insect by swallowing it, or, if they have to remove vermin from their person, will preserve them in a small box until they can safely throw them away, and for the most part prefer trade and craftsmanship to agriculture because the plough may kill a worm.

The Jains have a tendency to revert to Hinduism, from which they never diverged quite so far as the disciples of Buddha, but they have their own Scriptures and their own literature, and

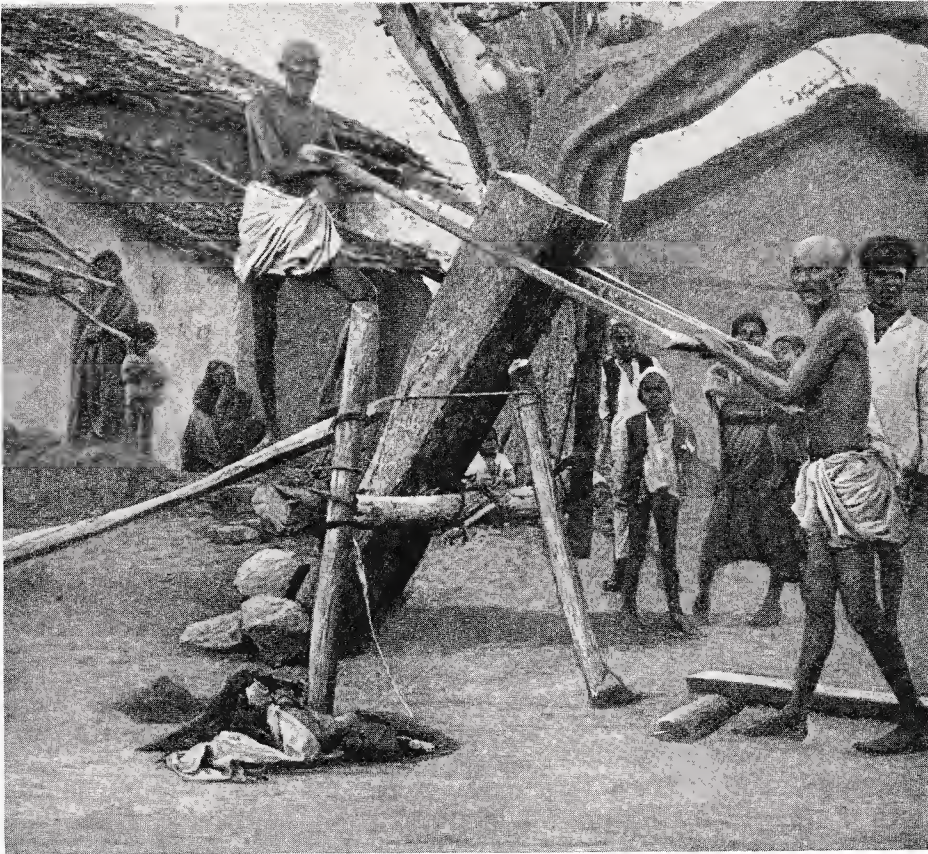
their own temples in which they have developed their own style of architecture, and in Gujarat they attained before the Mahomedan invasion a considerable measure of political as well as cultural ascendancy.

So at Ahmadabad the craftsmen of the Jaina school worked for their Mahomedan conquerors as they had worked for their Hindu rajahs, and embodied in the mosque of Ahmad Shah, and, outside the city, in the octagonal tomb of Ganj Bahksh, the spiritual guide of Ahmad Shah, and, above all, in the exquisite mosque and tomb of Ranee Sepree the architectural genius already displayed in their earlier temples on Mount Abu and revived once more

in the great temple of Hathi Singh, built in the middle of the last century at a cost of one million sterling.

To the present day these master-builders possess, jealously locked away in iron-bound chests preserved for safe keeping in their temples, many ancient treatises on civil and religious architecture of which only a few have hitherto been published.

Eastward from Gujarat, the three great native states of Baroda, Indore, and Gwalior stretch far across Central India, and powerful Maratha rulers, Gaekwar, Holkar, and Scindia, have retained there large slices of the empire achieved by their ancestors a century and a half ago at the expense



ORIENTAL ANTIPATHY TO LABOUR-SAVING INVENTIONS

Oriental conservatism breeds complete indifference to advantages that might be secured by the adoption of new methods. Thus these sawyers adjust a ramshackle framework of poles lashed together with bits of rope, and prop the timber to be sawn up against it with stones. The entire apparatus has to be taken down and readjusted for every section of the block that is being sawn up

Photo, Harry Cox



HAPPY-GO-LUCKY CHILD VAGRANT

He is of the Brahui stock, and belongs to a nomadic tribe from the highlands of Baluchistan, who, with an innate love of liberty, wander at will, knowing no settled home or occupation

Photo, V. S. Manley

of the moribund Mogul Empire. But the peoples they rule over are not Marathas, and the army which tramps every twelve years to Ujjain, and is fed and entertained there for a whole month by the Maharaja Scindia, presents a far stranger spectacle than any of the Maratha armies which his ancestors led forth to its conquest can ever have presented.

At most times Ujjain is a quiet, old-world little town with narrow, tortuous streets and quaint native bazaars full of varied wares and painted houses with latticed windows and delicate woodwork.

But it never forgets that it owes its birth to the gods themselves. When Uma wedded Siva her father slighted him, not knowing who he was, for the mighty god had wooed and won her in the disguise of a mere ascetic mendicant.

Horrified at her father's blunder, she made atonement by casting herself into the sacrificial fire, which consumed her in the presence of gods and Brahmins. Hence she is worshipped also as Sati, the prototype of all the pious Hindu widows who have since then ascended the funeral pyres of their husbands in order to accompany them into the next world. So maddened with grief was Siva when he gathered up the remains of his unfortunate consort that he danced about with them in a world-shaking frenzy, and the scattered bones fell to earth—here an arm, a foot there, and wherever they fell the spot became sacred and a temple sprang up in her honour. One of her elbows fell on the banks of the Sipra at Ujjain, and few shrines enjoy greater and

more ancient fame than the great temple of Maha-Kal, consecrated to her worship and to that of Siva.

Its wealth was fabulous when it was looted and destroyed by Altamsh and his Pathan hordes in 1235. The present buildings are, for the most part, not two hundred years old, and remarkable chiefly for the insistency with which the lingam and the bull, the favourite symbols of Siva, repeat themselves in shrine after shrine.

Ujjain is one of the seven most sacred cities of India, and while every year it attracts large numbers of pilgrims, it

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holds in every twelfth year an extraordinary festival to which as many as three hundred thousand people flock from all parts. The peculiarity of this festival is that, in memory of the form which Siva assumed when he wooed Uma, it attracts a veritable army of sanyasis, or ascetics, sometimes as many as fifty thousand, whose sanctity is measured by their nudity.

Seldom, except at the great Jaganath (Juggernaut) festivals at Puri, is a larger congregation seen of weird figures, some clothed only with their long, unkempt hair; some with their bodies smeared all over with white

chalk and the symbol of their favourite deity painted conspicuously on their foreheads; some displaying ugly sores or withered limbs as evidence of life-long mortification of the flesh; some moving with dreamy eyes and impassive features, as if lost already to this world's realities; some with frenzied eyes shouting and brandishing the instruments with which they profess to torture the flesh into subjection; some with sly, leering eyes and heavy, sensuous jowls affecting a certain coquetry in the ritualistic adornment of their well-fed bodies—surely the strangest medley that the world can show of fanaticism, of harmless religious



SMALL ASPIRANTS TO KNOWLEDGE WITH THEIR BOOKS

Education is by no means compulsory in India, yet a growing number of natives are coming to realize its advantages. It is now possible for a poor lad to pass through the official schools, primary and secondary, and so to one of the universities, where a State scholarship may be obtained, enabling the holder to study in England. Above are seen five young hopefuls

Photo, Harry Cox



WANDERERS IN THE HIMALAYAN HEIGHTS

Way-worn and weary is this Tibetan mother, tramping with her strapping infant the rough Himalayan road. The Tibetans invariably carry their children slung in a shawl round their backs, while the Hindu woman carries her baby across the hip

Photo, Frank Scott

mania and of palpable imposture.

Just as untouched by modern life, and far more attractive, is the picture of Hindu chivalry which has survived in the large group of Rajput states that expand to the west and north-west right up to the valley of the Indus. The British power that spared the great Maratha states of Central India at the beginning of the nineteenth century held them from laying hands on Rajasthan when its rulers could have looked nowhere else for help.

A stern, stepmotherly country on the whole, this epic Rajasthan, this "land of kings among men"; an area larger than that of the whole of the British Islands; a not infertile soil wherever there is water to give life to it, but with infrequent streams, apt to run quickly dry and a very scanty rainfall; great stark plateaux with rocky outcrops, and towards the Indus a vast stretch of almost unbroken desert; sparsely populated, and the rare towns, built as they were for the most part as cities of refuge, at the foot of some impregnable hilltop crowned with the battle-mmented castle of the Rajput chief, lord, or overlord of the surrounding country.

Whence exactly this martial race of Rajputs came, though clearly of Aryan stock, and in what remote age, historians have not yet definitely established. But, as



FOURFOOTED "JACK-OF-ALL-TRADES" IN A NOVEL CAPACITY

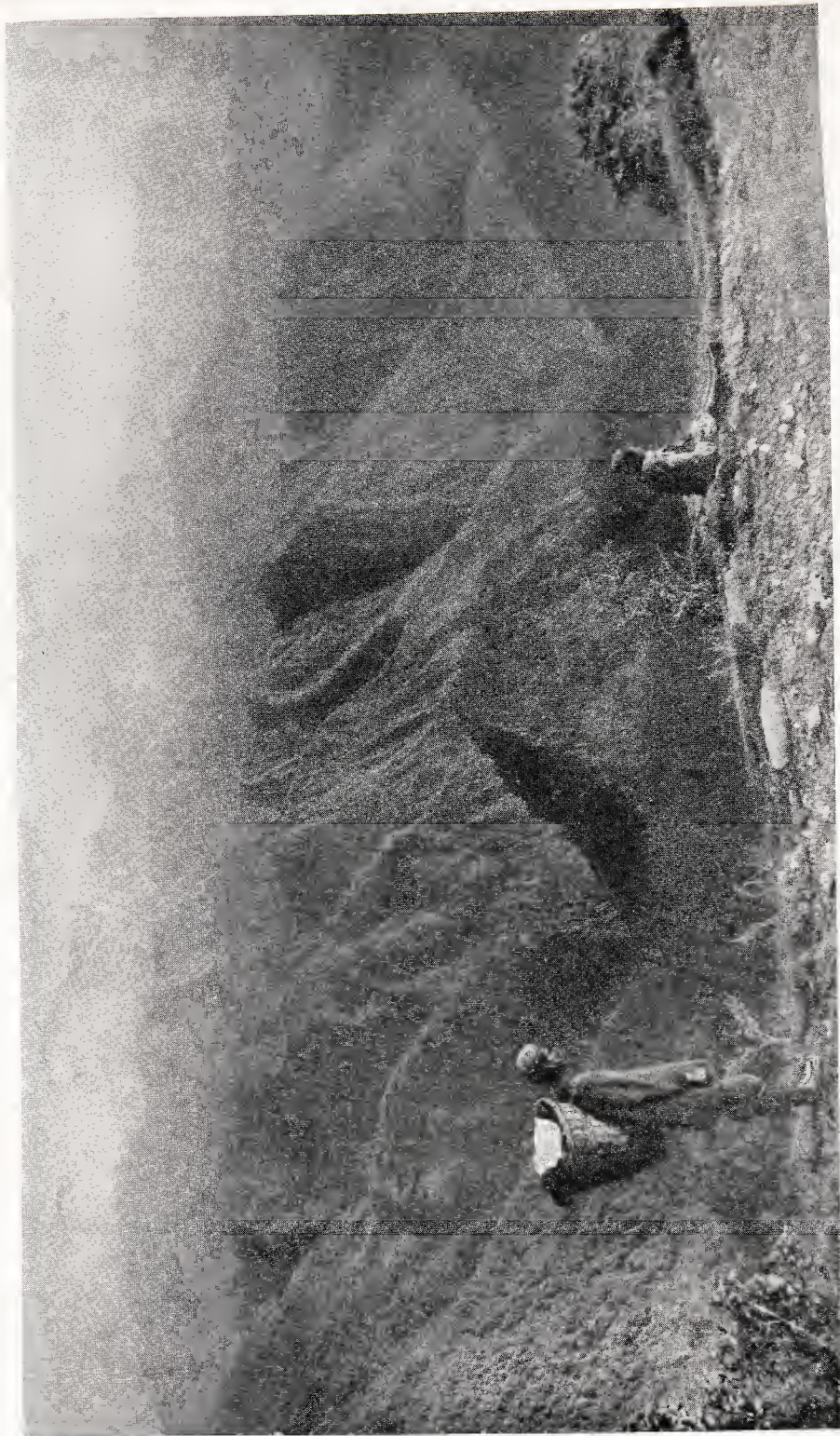
At a very early age the Indian donkey has to work for its living, and its days are spent chiefly in carrying heavy weights in panniers for building or road-mending purposes. The monotonous and unusual task of treading corn must come as a god-send to these patient animals which, small of stature and badly fed, suffer not a little at the hands of their taskmasters



TESTING THE "PATIENCE OF THE LABOURING OX"

In an unceasing circle these oxen tread the corn in old-time fashion. A bell is often attached to one of the animals, its pleasant jingling inciting them to energetic movement, and the persuasive speech and well-timed blows of the master succeed in tiring the harassed beasts, thus fulfilling to a nicety the purpose of labour, for the wearied ox ever sets down his foot the more heavily

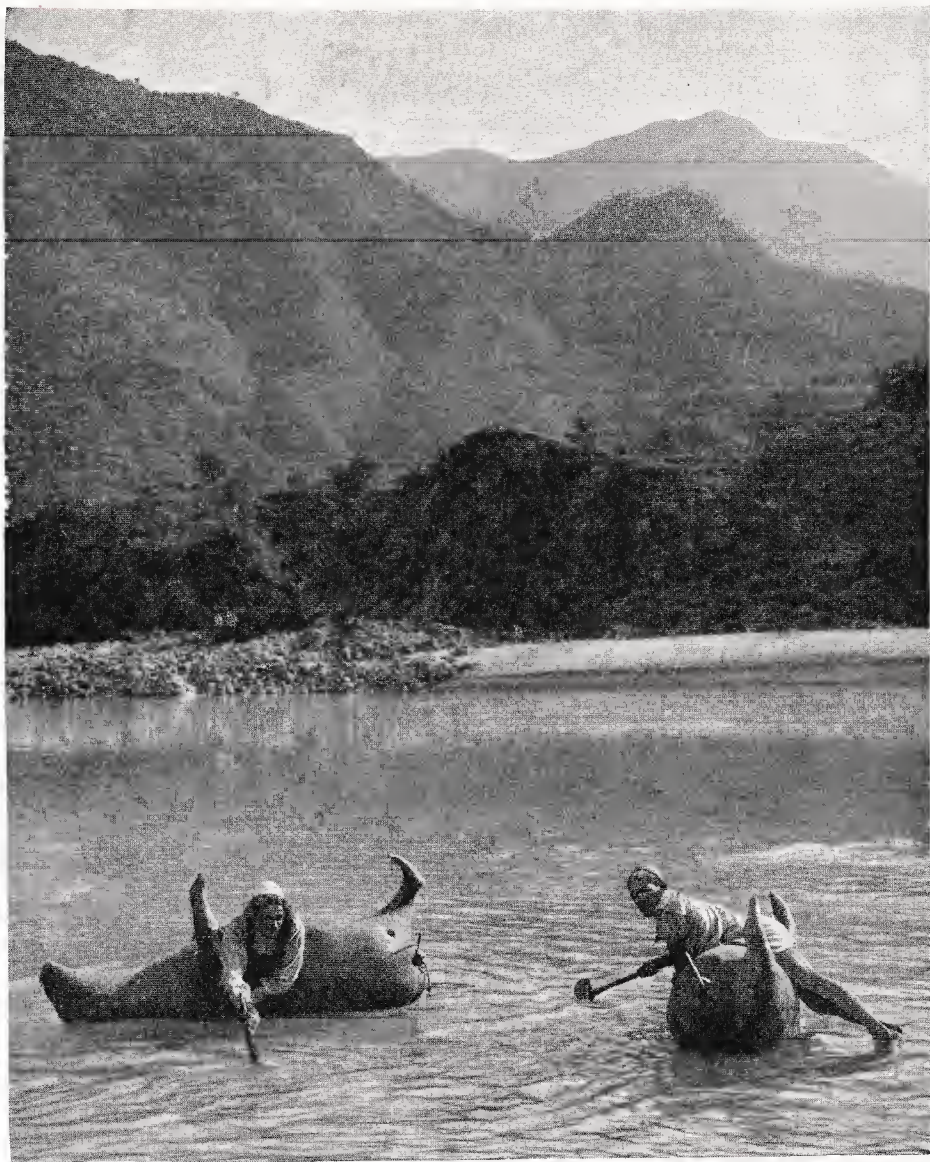
Photos, V. S. Manley



AMID THE SOLITUDES OF THE WORLD'S HIGH PLACES: GIGANTIC RAMPART OF HIMALAYAN HEIGHTS

The Himalayas, which contain the highest peaks in the world, rise from the plain of the Ganges in ranges generally parallel, forming a stupendous barrier between North India and the high plateau-land of Tibet. The numerous passes are crossed with difficulty, but the hill-tribes who dwell in the isolated security of these lofty altitudes have learnt the language of the mountains, and with their eagle eyes can trace among the rugged mist-laden peaks the unbeaten tracks which their feet may tread without fear

Photo, F. Deville Walker



INFLATED RIVER-CRAFT OF THE HIMALAYAN HINDU

This curious canoe rides the waters of the river Sutlej. The "dreas," or "mussocks" as they are sometimes called, are inflated bullock skins, but are exceedingly light, and when afloat must be manipulated with care, as they are easily overturned. The native lies across the "drea," paddles with his hands, and steers with his feet. If there is a passenger, he sits astride the native

Photo, Frank Scott

becomes their claim to have descended from the sun and the moon, their prowess has filled for ten centuries many splendid pages of Indian history. The Pax Britannica has tempered the fierce clan jealousies and the strife of personal ambitions which made the Rajputs powerless to oppose a united front either to Mahomedan or to

Maratha invaders. But under the aegis of the British crown the Rajput states still represent a feudal stage of society resembling in many ways that which existed in the European Middle Ages.

Absorbed long ago into Hinduism, they seem to have adapted its caste system to their own tribal institutions, and if the Brahmin may sometimes be



NATIVE OF THE PUNJAB AND HIS TRAVELLING COMPANION

India has no lack of street entertainers ; jugglers, acrobats, and numerous followers of charlatanism may be met with at every corner. The dancing-bear is a less common sight ; this fine specimen was captured in the Himalayas, where such huge beasts abound, and now accompanies its captor on his wanderings, helping him, through ungainly antics or so-called dances, to earn an honest anna

Photo, Robert Chisham



PAHARI WOMAN ENGAGED IN A TOILSOME TASK

The wrinkled, careworn face of this Pahari, or hill-woman, speaks of a life of great hardship, and the occupation of stone-breaking must strain her old limbs to the utmost. No matter what the work, these hill-women, who always wear baggy trousers drawn in at the ankle, never discard their ornaments, which are regarded by young and old as an indispensable addition to their apparel

Photo, Frank Scott



PRIESTLY MENDICANTS OF THE SIMLA HIGHLANDS

The Brahmin, or priest, is the first of the four recognized classes of Hindus, and all priests are Brahmins, but all Brahmins are by no means priests. These three members of the priestly brotherhood, photographed in the hills near Simla, have exchanged their monotonous temple duties for the precarious life of the wanderer, but the orthodox take care that they never lack for food

Photo, Frank Scott

the real power behind the throne, the Rajput prince is revered and feared as the lord and father of his people, and he commands the unquestioning allegiance not only of the warrior caste that claims kinship with him, but of the agricultural caste that tills his land, and of the artisan castes in the towns and of the few primitive tribes that represent a survival of the aboriginal population.

The younger generation of Rajputs may have been educated at the Chiefs' Colleges at Ajmer or Indore, may speak English and play cricket, and, above all, polo, and shoot and go pig-sticking with the British sahibs, whom they know

how to treat as comrades without fear or favour. Some of them have larger political ambitions, and are playing a leading part in the new Council of Indian Princes at Delhi. Some have learnt to move so far with the times that they have introduced into their states a pale reflection of the latest democratic institutions of British India. But the greatest of them still stand in the old ways.

At Udaipur, the city of white marble palaces mirrored in azure lakes, the aged Maharana, whose ancestors refused to defile the bluest blood of Rajputana by giving their daughters into marriage with the Mogul Emperors in the prime

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of their power, sleeps on a low trestle bed of woven matting in a high turret chamber more like an armoury than a royal bed-room, with his sword at his side, and his men-at-arms in coats of mail keeping watch at the door, and his family Brahmin reciting sacred mantras at the household shrine.

He himself once a year officiates as the high priest of his own house at the ancestral temple of Mahadev, the great god Siva, built in a narrow defile, of which the gloom enhances the majesty

of a solemn and unique ceremony. Few of his people can read or write; fewer still do not know by heart the romance of Prithvi Raja, who fell before the Mahomedans in 1192 at Talawari, the Flodden Field of Rajasthan, with the flower of Rajput chivalry, or the grim tragedy of Chitor, the ancient capital, when the beautiful Queen Padmani and all the ladies of the court, and all the wives of the fighters, "built up a vast funeral pyre in the centre of the city and passed, as in a chariot of fire, into



SOCIABLE SPRITES OF THE HIMALAYAN PASTURE-LANDS

These merry young people are tending livestock in the hills near Simla, and as children of the Paharis or hill people, their duties come quite naturally to them. They are very friendly towards strangers, always ready with a smiling welcome, and the dirty rags which cover many of these lithe young forms detract no whit from their general attractive appearance

Photo, Frank Scott



BROAD BACKS THAT PULL CUMBERSOME BURDENS

Trussed up securely in supports of twisted branches, enormous loads of grain or straw can be packed on the bullock-carts, and the docile Indian bullock draws them along the roads at a snail's pace with good-humoured placidity. Should he become stubborn and refuse to move, blows with a thick stick, and energetic tail-twistings, usually restore him to his normal equanimity

Photo, Frank Scott

the heavens," while the warriors, clad in the saffron robe of sacrifice even unto death, rushed headlong through the gates to snatch victory from the enemy's overwhelming hosts.

Behind a triple line of walls and bastions, the castle of Jodhpur, both palace and fort, stands in grim magnificence on an isolated rock 400 feet above the surrounding plain, mounting guard over the old walled city, pierced by six gates still studded with sharp iron spikes to protect them against the fury of the ramming elephants. Though Jaipur itself is a less ancient city, whose pink painted streets look rather garish save when they merge into a flood of sunset glow, the venerable Maharaja is among the most conservative of Rajput

princes, and still lives in the traditions that haunt the deserted palace of his forefathers at Amber.

Absolutely remote from the modern world is Bundi, perhaps the most picturesque of all the towns of Rajputana, in a gorge nearly surrounded by steep wooded heights, of which its narrow streets and many storeyed houses climb the lower slopes in crowded tiers. In the whole city the post-office is the one building that looks out of place. For it alone has notices printed in English, and a clock that marks the progress of time where time would otherwise seem to have stood still for the last two centuries at least.

Above the town the Maharaja's palace rises in a series of terraces and

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hanging gardens clinging to the mountain side; and when his Highness was lying so dangerously ill that it was decided to summon expert advice, it was only after having run the gauntlet of half a dozen courtyards and halls and staircases, through crowds of resentful, murmuring courtiers and scowling men-at-arms, that the doctor, though known to be invested with all the authority of the Imperial Medical Service, was able to force his way to the ruler's private apartments, and then only after many mysterious consultations with terrified ladies whispering messages of persistent

delay from behind the purdah was he allowed access to his illustrious patient.

Fortunately, in his skilled hands, the Maharaja recovered speedily, and his gratitude took the no less characteristic shape of extending to his medical adviser the privilege hitherto never granted to a single non-Rajput of shooting a tiger in the Bundi jungles!

At Bikaner, on the fringe already of the great Thar desert, the Maharaja, better known to Englishmen than any other Rajput Prince, both as one of India's representatives at the Paris Peace Conference and as a right royal



GROUP OF HINDU ASCETICS SUNK IN SILENT MEDITATION

They belong to the great army of Indian fakirs, which term has come to include not only the vast numbers of wandering Mahomedan mendicants, but also Hindu, Sikh, and Jain religious devotees. They have renounced the world in order to attain perfection of soul, and the austerity of their ascetic life is such as to make them regarded in the eyes of the orthodox as men of much sanctity

Photo, Frank Scott

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host in the modern palace of red sandstone and white marble, equipped with every Western luxury which he, and doubtless his guests, too, prefer to the grim stateliness of the old fort, stands for a new spirit of progress in methods of state administration and governance which few other Rajput states have yet emulated.

Far beyond Bikaner, and a mere oasis in the heart of the great desert, Jaisalmir, a small poverty-stricken town of barely 7,000 inhabitants, enclosed within great fortified walls three miles in circumference, is the last outpost of Rajputana in a strangely inhospitable land. The history of the rulers of Jaisalmir is as grim as their barbaric surroundings, or as the massively buttressed and bastioned fort which protects the straggling pile of buildings that are the Maharaja's palace, crowned by a huge umbrella of metal

on a stone shaft as the emblem of his rude sovereignty.

Outside, and to the west of Rajputana proper, two peninsulas washed by the Arabian Sea—Kathiawar, which is split up into 188 small native states, mostly under Rajput rulers, and Cutch, "the sea-coast land," whose Maharao is also of Rajput descent—cut off the main part of the Bombay Presidency from its northern province of Sind and the estuary of the Indus.

It was in Sind that, at the beginning of the eighth century, an Arab expedition dispatched by the Caliph of Bagdad first planted the standard of Islam in India. Hence, among the Mahomedans who form three-quarters of the very sparse population, an extravagantly disproportionate number call themselves Sayyids and wear the green turban as reputed descendants of the Prophet. All still wear voluminous



RETURNING HOME FROM THE ANNUAL OUTING

The Fair held at Sultanpur is the event of the year in the simple lives of this Kuli man and wife. Sturdy hill-folk, they care nothing for the hardships attending the long journey; the delights of the fair, meeting their friends, making their purchases, cause them to forget the discomforts of the road and give them something to talk over for the rest of the year.

Photo, R. Richardson



FUNERAL POTS FOR FOOD OFFERINGS TO THE DEPARTED

The Indian potter is usually an itinerant trader. Earthenware pots are slowly disappearing from the Hindu household, but continue to play important rôles in funeral ceremonies. While the vessels are new, in the potter's care, they may be handled with impunity, but once filled with water they may be used only by the person who filled them, or by members of his caste

Photo, V. S. Manley

white turbans, a loose shirt, and ample baggy trousers drawn in at the waist and ankles; while their womenfolk never venture abroad except in the long white burka which envelopes them from head to feet, with two open-work slits that just allow the eyes to see.

Easy-tempered, except when their fanaticism is aroused, the Sind Mahomedans are withal a lazy and swaggering, and often dissolute, race, without the virile qualities of their Baluch co-religionists, who, retaining all their tribal organizations under their own hereditary chiefs, have become under British overlordship the wardens of the northern marches of the Indian Empire from Gwattar, on the Persian Gulf, through Makran and Baluchistan to Quetta, the great British place of arms in a wilderness of stark and rugged mountains over against Kandahar and the western plains of Afghanistan.

Sind has the unpleasant reputation of registering the highest temperatures recorded in the whole of India during the

torrid months of April, May, and June, before it receives its very scanty share of monsoon rains, and the tall wind-shafts erected on the flat house-roofs to catch the slightest puff of cooling wind constitute the most striking features of its inland towns.

Irrigation from the Indus is gradually extending the narrow margin of cultivation, and extensive harbour works, carried out at great cost and labour over a long series of years, have converted Karachi into the chief port of shipment from Sind, not only for local produce, but for the expanding harvests of the Punjab, now one of the great wheat-growing areas of the world.

For variety of interest, no other province of British India surpasses the Punjab, especially if we include in it the wild borderland detached from it for administrative purposes to form the new North-West Frontier Province. It is the historic land on the threshold of the rich alluvial plains of Upper India into which successive waves of invasion



MOST VALUABLE ASSET TO INDIA'S RURAL REGIONS

In their anxiety to obtain that most valued possession—a good well, many landowners engage in sinking operations with reckless energy, thereby making the frequent and fatal mistake of choosing an ill-advised spot, often with the result that the search has to be abandoned. At some Indian wells bullock labour raises the water; at others this old-fashioned hand method is followed

Photo, J. Fryer

have from times immemorial poured down from Central Asia. Time after time, during the last nine centuries, the northern passes, and notably the Khyber Pass from Kabul, have witnessed hungry hordes of Mahomedan conquerors stream through those rugged gates of the Punjab with the sword in one hand and the Koran in the other.

To the present day, the barren mountain fastnesses which are its best defences are tenanted by fierce Mahomedan tribesmen constantly straining at the British leash, which alone holds them back from adding a new chapter to the old story. Unlike the Baluch tribes on the borders of Sind, who are generally amenable to the authority of their acknowledged chiefs, each of the Pathan tribes on the Punjab border constitutes a little republic in which every tribesman can claim to have an equal voice. They transact their affairs of state in open jirgahs, or tribal assemblies, that are quite as likely to be carried away by the fanatical preaching of a holy Mullah as to listen to the more prudent counsels of their Maliks, or "elder statesmen."

All that the Raj demands from these unruly tribesmen is that, in return for the various subsidies allotted to them, without which indeed they would often starve, they should respect the Pax Britannica within certain narrowly prescribed limits; and the combined tact and firmness of the British frontier officer is never put to a higher test than when he has to go out and meet one of these great tribal gatherings and compose, if possible, by friendly conference the many disputes which must constantly arise between the settled forms of government that prevail within British territory and the lawless conditions of a veritable No Man's Land.

Peshawar, now the capital of the North-West Frontier Province, has an evil reputation for turbulence, and in its picturesque bazaars one rubs shoulders with every type of cut-throat, not only from the hillside, but from Afghanistan and from the more distant regions of Central Asia which Bolshevism has once more plunged into utter chaos. But at Peshawar a British garrison upholds the British rule of law. Nine miles north of Peshawar, on the

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other hand, the British rule of law ceases, except immediately along the road which crosses the Khyber Pass into Afghanistan, and on either side extends the belt of "independent territory" which in varying breadth runs all along the North-West Frontier. Within this "independent territory" the tribes govern or misgovern themselves according to their own ancient customs.

As soon as the boundary of direct British administration is crossed, one enters into another world of social conditions, not indeed entirely lawless, but subject to such primitive laws as to be only one degree removed from mere savagery. For, if the frontier tribes can be restrained with difficulty from carrying

aggressive warfare into British territory, they must be left free to carry on their customary internecine warfare among themselves, and in the Afridi country every man is or may be his neighbour's deadly enemy.

Blood-feuds break out not only between different tribes, but still more frequently between different families within the same tribe. There is no limit to their duration and extension. Sometimes they divide one part of a village against another; sometimes one half of a valley against the other. They may be carried on from father to son, or break out afresh after a long truce imposed by some common danger. So every man makes of his house a castle



INGENIOUS NATIVE MECHANISM FOR DRAWING WATER

This imposing earthwork manifests much inventive faculty on the part of the Hindu engineer. The water is drawn by hand, the receptacles being lowered into the well and when full raised by means of weights attached to the ends of the poles. A well with a plentiful water supply is of much assistance to a landowner, ensuring an independent irrigation of his land

Photo, J. Fryer

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as stout for defence and as convenient for offence as his circumstances allow.

An Afridi village straggles therefore over a relatively extensive tract of always bleak and stony country, just capable of meagre cultivation. A stout mud wall carefully loopholed has to surround the enclosure in which the tribesman lives with his womenkind and such of his children as are not yet in a position to set up for themselves, and in the centre of the enclosure he builds a square tower, generally about twenty or twenty-five feet high, and if possible of stone plastered over with mud. If he is at war with his neighbours it is from the curtained gallery which runs round the upper storey of the tower that he keeps up a brisk or desultory fire upon them, according to his stock of ammunition, and if he is hard pressed, the tower is his last refuge, until either his friends relieve him, or his powder or his supply of water is exhausted, or his assailants, having burrowed under the ground, can pile up a big fire which burns or smokes him out.

Operations may not be always carried to such extreme lengths, and are in

most cases prolonged rather than sanguinary, for however unrelenting his enmity may be the Afridi takes as few risks as he can. Quite a common sight, however, is a tribesman squatting hawk-eyed behind a rock to cover his family with his rifle while they are tilling his fields.

Yet all the time these untamed tribesmen, who have to carry on an equally hard fight to wring their daily bread out of an unfertile soil, have their own code of honour, from which they seldom depart. Nor are they altogether unamenable to discipline, for they enlist freely in the Frontier levies which have done good service in keeping peace on the borderland, and they pass with little apparent effort from surroundings in which they know no law that is not of their own making into the confinement of the barrack-room and the still more chafing confinement of its inexorable rules and regulations.

While he wears his uniform, the Afridi will resist even the call of a blood-fend unless he can obtain leave from his British officer to return for a few days to his village "on private and urgent family business." But when his term of



RELIGIOUS INSTRUCTION OF HINDU YOUTH IN PROGRESS

A large proportion of the Hindu lower-class children grows up with little or no systematic religious teaching, but the Brahmins are usually careful to teach their sons a few Sanskrit prayers, and if the religious instruction does not end there the children are placed under a guru, or professional religious teacher, whose services as father-confessor they often retain after they have grown up

Photo, J. Fryer



COOLING DRAUGHT FROM THE MUSSOCK OF A PUNJABI BHISTI

The bhisti, or water-man, is a familiar figure in India and follows the calling because it belonged to members of his family for generations before him. A conscientious worker, he has often shown considerable bravery under fire, and a fighting regiment once selected for the Victoria Cross a bhisti who had carried water to the thirsty and wounded during the thick of the battle

Photo, V. S. Manley

service has expired, he goes back with just as little effort to the dirt and squalor of his mud fort, and to the lawless social practices of his race. He carries just the same lawlessness even into the practice of his religion. He is a fierce Mahomedan, and, though he knows only the rudimentary elements of his faith, he is easily swayed by the itinerant Mullahs who know how to appeal to his fanaticism. Sometimes their appeal recoils on to their own heads.

There is in the Khyber Pass the tomb of a holy Mullah who ventured to express surprise that in that whole countryside he had not yet come across a single shrine raised to the memory of a dead saint. So the tribesmen promptly atoned for this deplorable deficiency by killing the worthy preacher and erecting over his remains a tomb worthy of his virtues and of their piety, at which they can worship as he ordained!

Fat and tempting indeed to these needy hillmen must be the plains of the

Punjab, "the land of the five waters," as it is called from the Indus and its four great affluents, whose waters have been spread by great irrigation works over large areas of virgin but formerly unproductive soil, and almost uninhabited, but now supporting a large population, and bearing the finest wheat crops in India. The lines of social cleavage differ very widely from those in other parts of India. The Punjab bore the brunt of all the Mahomedan invasions from the north, and as late as the eighteenth century the Emperor Aurungzebe made his Hindu subjects feel the full weight of Mahomedan tyranny.

The majority of the population is Mahomedan, and the influence of Islam, which knows nothing of caste, has tended to loosen the bonds of caste among the Hindus, though, on the other hand, old Hindu customs still prevail among many of the Hindus converted to Islam. The latent hostility between the two communities is nevertheless



ASH-SMEARED FAKIRS WHO FLOURISH ON VILLAGE CREDULITY

Indian fakirs are of two kinds: the ascetic orders, which for the most part live in monasteries and have been compared to the Franciscans, and the wandering charlatans who live upon the superstitions of the villagers. The second type, as seen above, are of extremely unwholesome appearance, indescribably dirty, and have the unpleasing habit of daubing themselves with ashes

Photo, Frank Scott

still deep-seated, and apt to explode at any moment and on very slight provocation into open and riotous violence.

Though Mahomedan domination had to yield to British rule, its memories still persist, and are upheld by the martial qualities of the great fighting races, largely Mahomedan, which furnish to the present day, as was abundantly shown during the Great War, the largest relative quota of recruits for the Indian army.

More distinctly Aryan than perhaps any other type in India, the Punjabi is tall and spare, and his black hair and full black beard, which he often dyes red with henna when it begins to turn

grey, combine with his keen dark eyes to convey an impression of splendid virility. His complexion, sometimes almost as light as that of any European, is seldom darker than the deep olive brown of southern Italy or Greece. The peasantry, frugal and industrious as elsewhere, are more efficient because their physique is finer, while the urban and trading population, largely Hindu, is in comparison under-sized and weakly. But its intellectual superiority has become all the more marked with the diffusion, however slow, of modern education.

The Arya-Somaj movement directed towards the emancipation of Hinduism



FOLLOWING A BLACK PROFESSION

One of a party of charcoal carriers, he makes a living by daily bringing charcoal to Dal-housie Bazaar. He is usually as black as the coal in his well-worn wicker basket

Photo, W. L. Tappley

from the tyranny of caste and other superstitions, as well as towards the fulfilment of Indian national aspirations, has greater vitality to-day in the Punjab than the older religious reform movement of the Brahmo-Somaj has retained in Bengal. Especially noteworthy has been the impulse given by the Arya-Somaj to female education.

But to the deep lines of cleavage between Mahomedans and Hindus the Punjab adds yet a third which is peculiar to it. It is the home of the Sikhs. Amritsar is their chief city, and the Golden Temple, or Durbar Sahib, their chief shrine. The Sikhs are not a distinct race. Sikhism is a religion, and began as a religious revolt against

Hinduism. The son of a Sikh is not a Sikh until he has been admitted into the community through the ceremony of the pahul or baptism by steel and "the waters of life."

Theoretically, Sikhism is open to converts of any race or religion, but in practice the Sikhs, or Khalsa, the "elect," as they style themselves, are recruited from the peasantry of the Punjab. For the most part they are Jat Hindus, reputed to be of the same Scythian origin as the Rajputs. That the greater part of the community spring from a homogeneous stock might seem to be proved by the marked and distinctive physiognomy and bearing that differentiate the Sikh almost unmistakably from every other type.

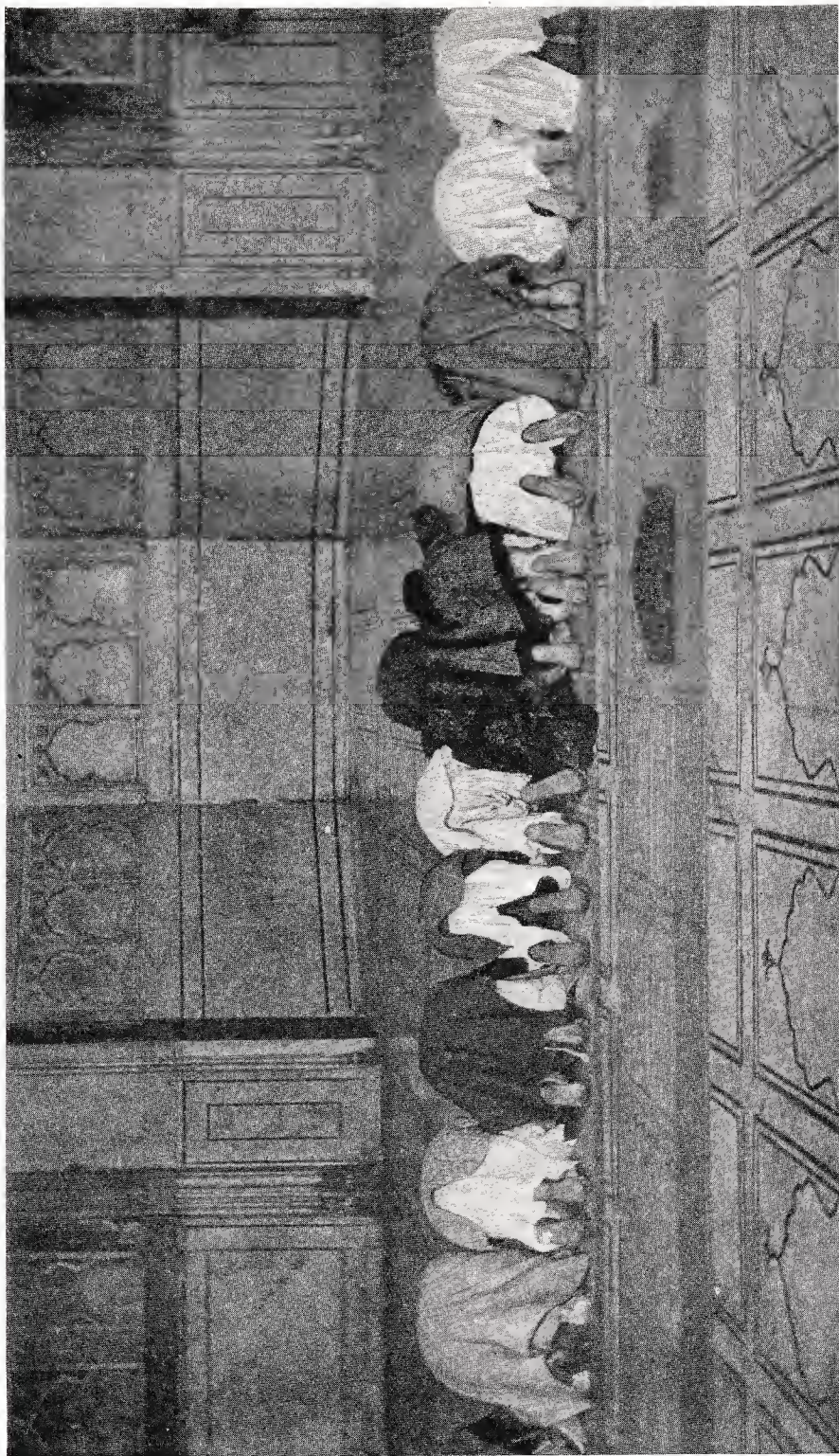
The marks that distinguish the Sikh are only partly physical. One may recognize him also by certain definite insignia which he has adopted—tokens



SIKH PRIEST

He stands in bearded dignity before the Golden Temple at Amritsar. Round his turban is the quilt, at his side a knife, symbols of his martial race

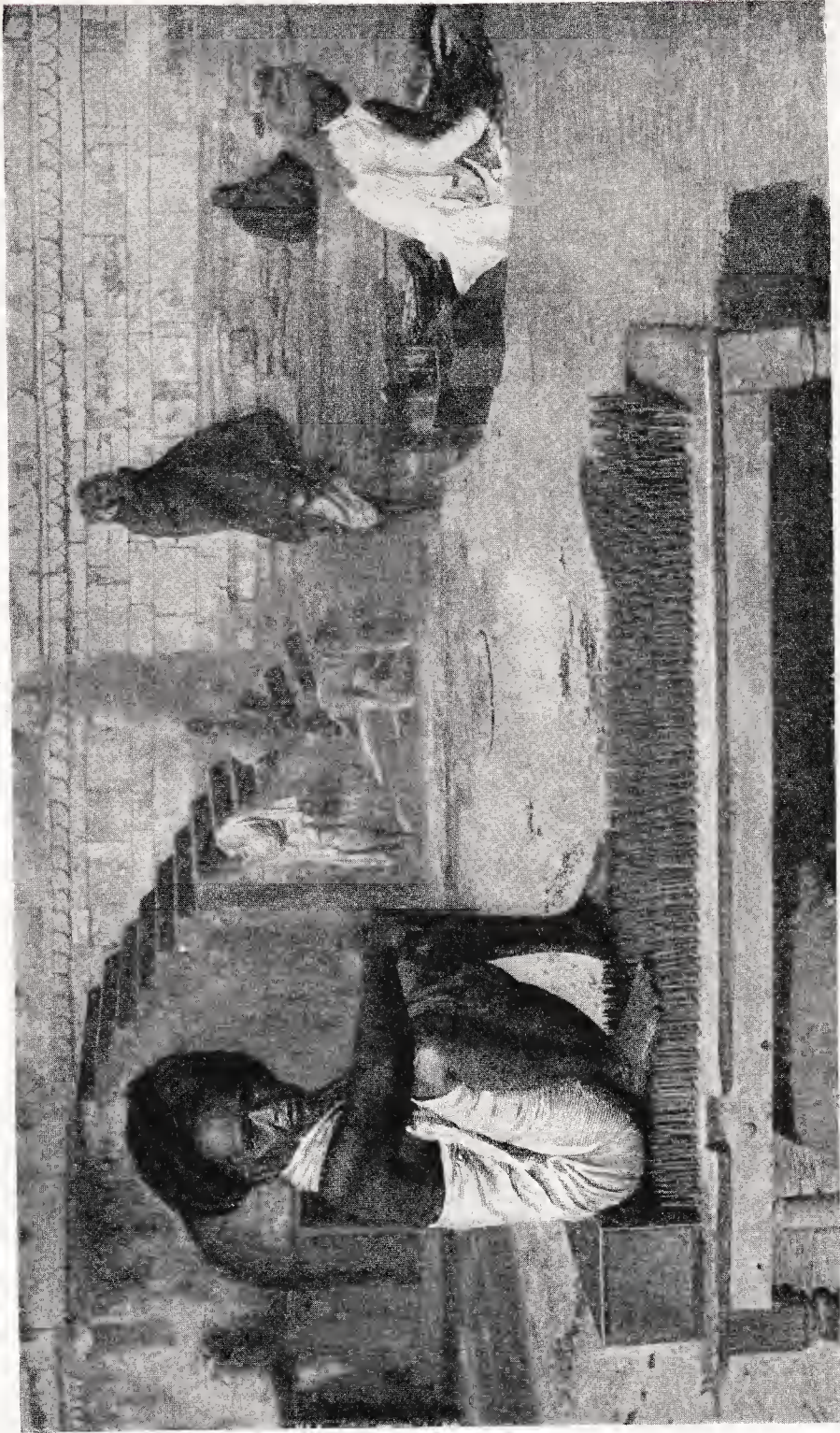
Photo, Frank Scott



FOLLOWERS OF THE PROPHET OF ALLAH WORSHIPPING IN THE GREAT MOSQUE AT DELHI

Five times a day must the Mussulman make his prayers and centre his mind on Allah, and the sight of a Mahomedan praying alone is impressive in its matchless reverence and simplicity. Genuine devoutness and true worship likewise mark the public prayers in the mosques. The chief prayers of the service are composed of verses from the Koran, and during their recital the members of the congregation, with measured uniformity, rise, bow, kneel, and prostrate themselves as one man, presenting a spectacle of religious absorption which it would never occur to them could thus have been preserved by the camera of a daring infidel

Photo. H. S. Talbot



HARDY ASCETIC AT BENARES PIOUSLY INDIFFERENT TO A COUCH OF NAILS

Many religious codes, and especially those of India, have advocated or enjoined the mortifying of the flesh and its resulting subjection to the spirit. All over this land of many faiths one may see yogis, fakirs, and all varieties of the mendicant religious, practising with every vigour what their leaders have preached. Marriage, speech, and cleanliness are among the popular renunciations, and in this photograph we have another example of self-suppression. Whatever may be said of other methods it is abundantly evident that this one has its points

Photo, A. H. Smith

which one quickly comes to associate with the martial bearing and proud consciousness of superiority that belong to membership of the Khalsa. These are not the badges prescribed by the founder of the sect, Guru Nanak, born in the neighbourhood of Lahore in 1469, to whose followers the name of Sikhs, or disciples, was given. Nanak's creed was not militant; his preaching was moral and religious only. Neither he nor his successors claimed godhead. His mission was to sweep away idolatry and intolerance, and his message was not addressed exclusively to Hindus,



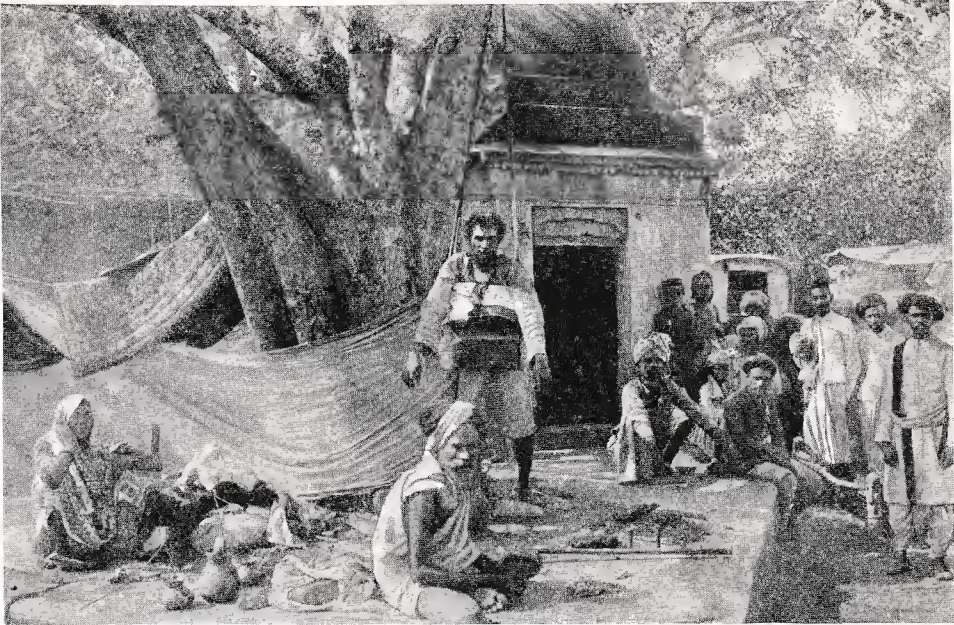
SAINTLINESS WITH SNAKE-LIKE HALO

This fakir's chief concern is his hair which, with the addition of quantities of goat's hair, he twists into long ropes. Coiled round his head, as shown above, these form a kind of sun-resisting turban

Photos, Mrs. Lynde

though Mahomedans turned a deaf ear to it. There was nothing bigoted in his doctrine; no Mahomedan fanaticism, no Hindu asceticism.

In the seed sown by the mild and gentle Nanak none could have foreseen the growth of the fighting community that ruled the Punjab three centuries later under Ranjit Singh. Militant Sikhism grew out of persecution, but this was not until the tenth Guru, Govind Singh, had bestowed on his followers a distinct national existence and fired them



HINDU PENITENTS IN THE PURSUIT OF SPIRITUAL PERFECTION

As a follower of the doctrine of meditation the yogi, or holy man, in the foreground hopes to attain emancipation of his soul; another penitent qualifying for special favours in the hereafter is submitting to the self-inflicted punishment of remaining in a standing position for seven years, and is supported on a board suspended from a tree lest he should fall to the ground while asleep

Photo, Mrs. Lynde



SIVAITES ABOUT TO PERFORM THE DAILY CULT AT A SHRINE

This priestly follower of Siva officiates daily at this small shrine and has charge of several temples dedicated to Kali, the consort of Siva, who, despite such a sinister symbol as her string of skulls, is loved, feared, and worshipped as the Great Hindu Mother, and among the Hindus is said to be excelled in popularity and importance only by Vishnu and Siva

Photo, F. Deaville Walker



PHODONG LAMA AND ATTENDANT WITH PRAYING-WHEELS

The hatted figure is the High Priest of Sikkim who, from his temple at Tumlong, played an important part in governing the province during the absences of the Maharaja. Praying-wheels, a feature of Lamaism, are seen in the hands of both figures. These, often made of copper, contain a prayer which is revolved by pulling a chain. Each revolution represents one repetition of the prayer

Photo, John Claude White

with the ambition to become an independent people.

It was Guru Govind who instituted the Khalsa, the commonwealth of the "Elect," and prescribed for them the insignia which distinguish the community to this day, the wearing of the kirpan or dagger and the steel bracelet

on the wrist, the adoption of breeches in the place of the loin-cloth, and the wearing of the hair long, tied in a knot at the top of the head and secured by a comb. These are the distinguishing marks of the Sikh, but there is something more—an impress of character and prestige won by stern discipline.

INDIA & ITS MYRIAD RACES

It was Govind, too, who ordained that every Sikh should adopt the old Rajput title of Singh, or lion. He had the captain's eye for the value of tradition and prestige. Sikhism had been wrought to a white heat by the murder of the ninth Guru, Tegh Bahadur, Govind's father, at Delhi, and Guru

Govind Singh stirred the religious passion of his followers until the movement gained something of the force and fervour of a crusade. The Sikh of that period was probably the nearest analogy to the Templar in the history of Hindustan.

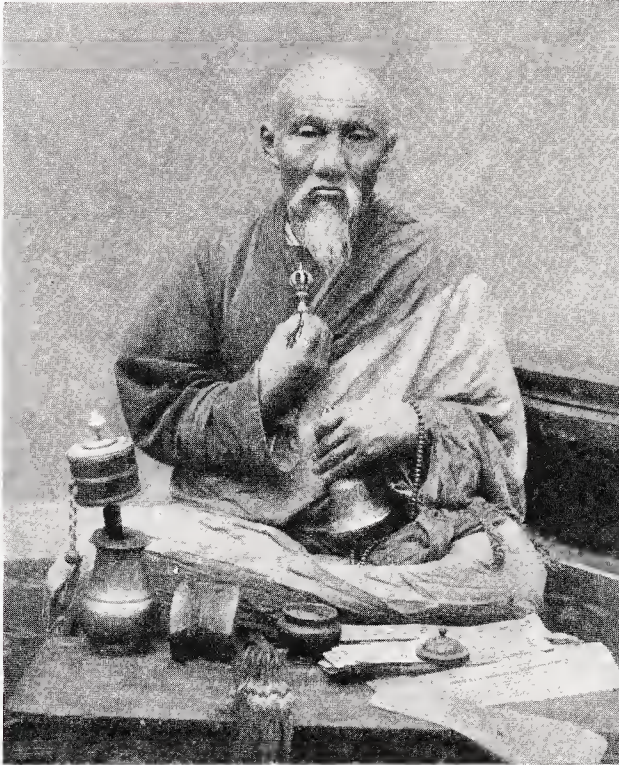
Amritsar, "the pool of immortality," became the headquarters of the Sikhs



LAMAIST PRIESTS OF SIKKIM AND THEIR WONDROUS ROBES

Talung Monastery is the most sacred in all Sikkim, being packed with objects of veneration and antiquity. To this foundation these two Lamas belong, and the one on the left is wearing the *rugen*, a complicated adornment of apron and circlet, beautifully carved but gruesome in origin, for it is made from human bones. The cloak and hat of the other are of great age and value

Photo, John Claude White



ORIENTAL SAGE AND HIS EMBLEMS OF SANCTITY

From the domed skull, hairless with age, the narrow eyes look out with a kind of hard intolerance. This is Sherab Gyatsu, a Lama renowned for his sanctity and his learning, and before him are a praying-wheel and a sacred book

Photo, John Claude White

in the latter half of the sixteenth century, and has been ever since the spiritual home of the fraternity and the focus of the long-drawn and sanguinary struggle with Islam.

Since British rule restored peace to the Punjab the Sikhs have been apt to fall back under the influence of Hinduism, and for the last sixty years it has been the Indian army more than anything else that has kept the spirit of the Khalsa alive in its splendid Sikh regiments. The Great War stimulated their old fighting instincts, and since the Armistice a great wave of unrest has swept over the community.

How powerful a force Sikhism still is anyone may observe for himself who stands on the marble causeway of the Durbar Sahib at Amritsar. All day long the worshippers—men, women, and children—file up to make their offering

to the Granth Sahib, which is the Sikh Bible, displayed on a low stand beneath a canopy of silk within the temple whose golden roof and cupolas are reflected in the green water of an artificial lake. The Granthi, or priest in charge, sits behind the Book and receives the offerings of the faithful.

The ceremony is literally a Durbar, for the obeisance to the Granth was enjoined by Guru Govind himself, lest his people should be tempted to make of him an object of future idolatry. The Book, as the representative or vicar of the Gurus for all times to come, receives the homage which they would not permit to be paid to themselves.

To the north-west of the Punjab, beyond "the happy valley of Kashmir," itself 5,000 feet above sea-level, the Himalayas begin to rise in their incomparable majesty.

Kashmir's picturesque ramshackle capital, Srinagar, is sometimes called the Venice of the East, with its lovely lakes and terraced Mogul gardens, and its wealth of orchards, apple and pear, almond and peach, and its fields of white and purple iris and all the flowers with which English people are familiar at home, and in the autumn the gorgeous red and gold of its giant chenars or plane trees and the pale gold of its stately avenues of poplars. Its lazy, good-tempered and singularly handsome people—the women especially sometimes quite fair—are mostly Mahomedans, but ruled over by an extremely orthodox Hindu Maharaja of Rajput descent who rigorously forbids the slaughter of kine within the state.

From the Woolar lake a solitary mountain road leads over two high passes of 12,000 and 14,000 feet up to the outposts of Empire at Gilgit and



PATRIARCHS OF THE VILLAGE HIERARCHY

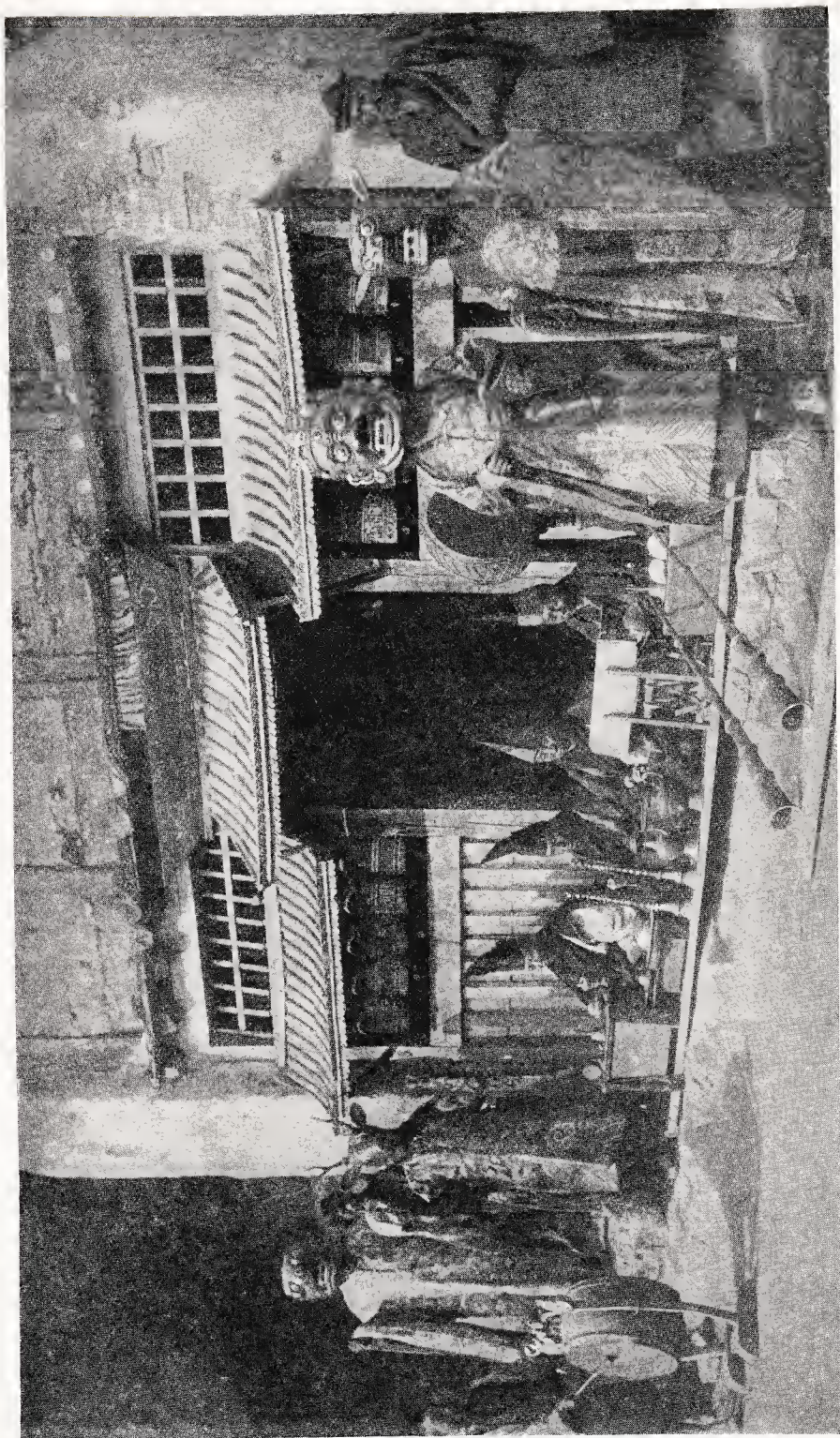
These are Sikkim kazis, or headmen of local villages. They are often members of the leading families of the district and, as a whole, rough and uneducated. Their rule is not always what it might be, for they tend to become somewhat lazy and indifferent, and are not above the suspicion of being too fond of their liquor. Their bare toes and hands, so close together, create a quaint effect



UNOSTENTATIOUS DIGNITY IN A PRIME MINISTER OF SIKKIM

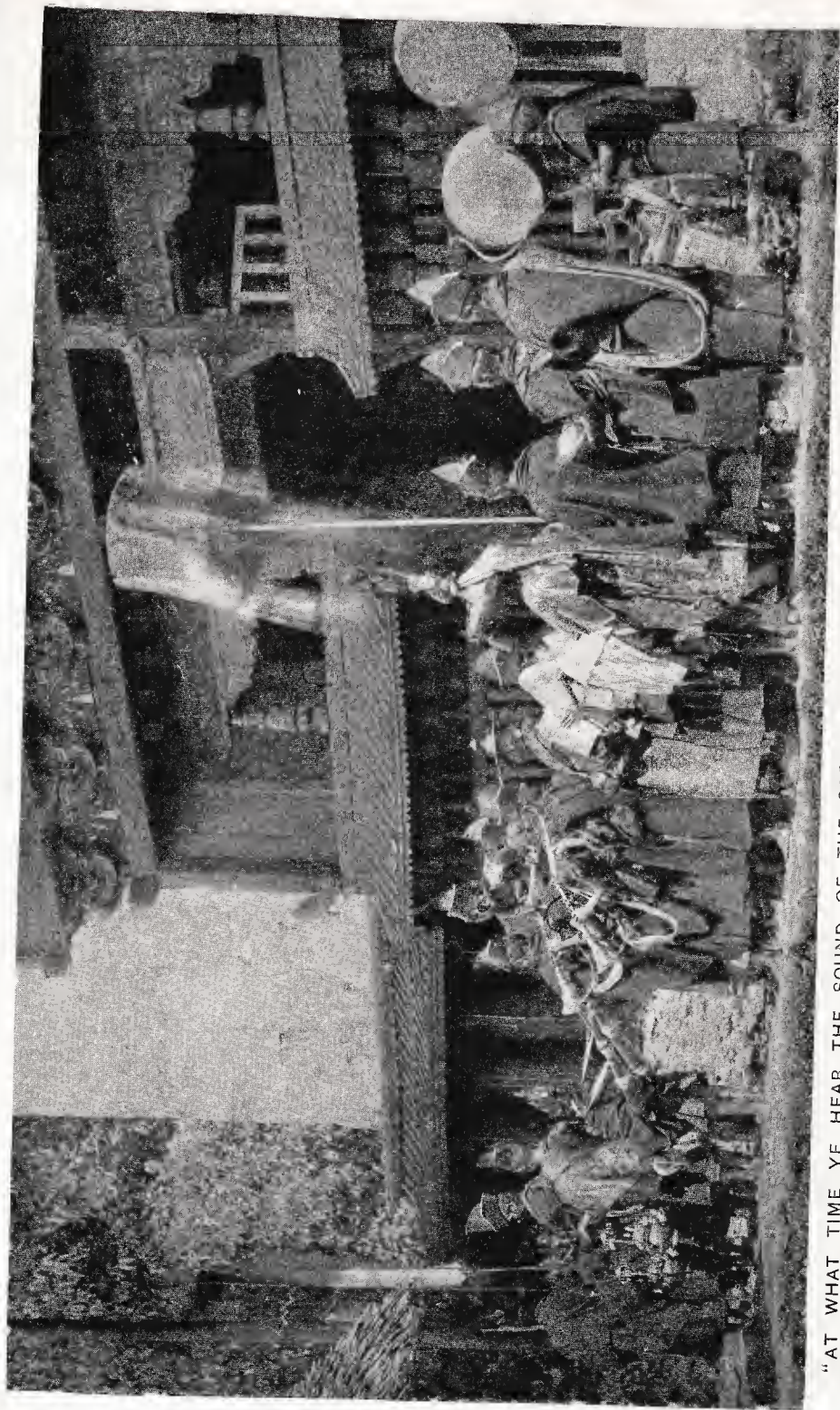
The standing figure is that of the man who for some years held high office in Sikkim and was famous for the dignity and charm of his person and the considered wisdom of his advice and opinions. The occasion of taking his photograph has called forth no official display, and his companions are noticeable for the simplicity of their garb and their bare feet

Photos, John Claude White



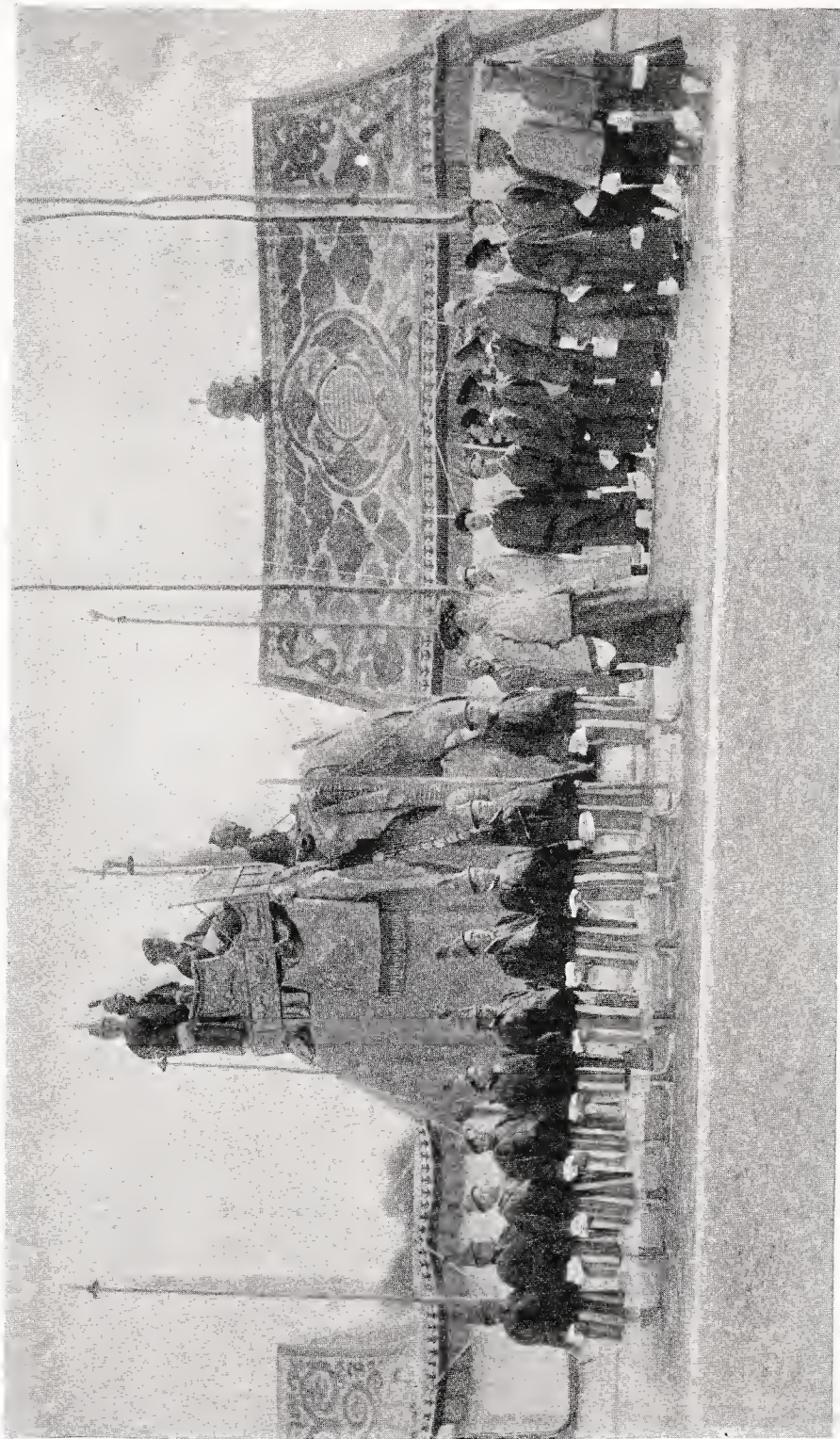
MASKED LAMAS COSTUMED FOR THE DEVIL DANCE, A RELIGIOUS OBSERVANCE SOMETIMES LASTING THREE DAYS
 Before the crumbling, timbered walls of this Sikkim monastery the air will soon be filled with the blasts and hooting of Eastern trumpets and the clash and boom of cymbals and gongs while the Lamas in their beauteous brocades and grisly masks stamp and posture in the dust. Fearful it would be to emerge from that dark doorway at dusk and be confronted by such a horror as is seen on the left of the photograph. The toes of the dancers' shoes, if not light are certainly fantastic

Photo, John Claude White



"AT WHAT TIME YE HEAR THE SOUND OF THE SACKBUT, PSALTERY, DULCIMER, AND ALL KINDS OF MUSICK—"
 Here we have a procession of Red Lamas, with full orchestral effects, shuffling round the Phodong, or Royal Monastery at Tumlong, Sikkim. In front droop long banners borne by acolytes, then come the thurifers with their smoking censers, closely followed by a boy helping to support the not inconsiderable instrument wielded by the man behind. If noise can be measured by the yard, then this man must be able to make the welkin more than ring

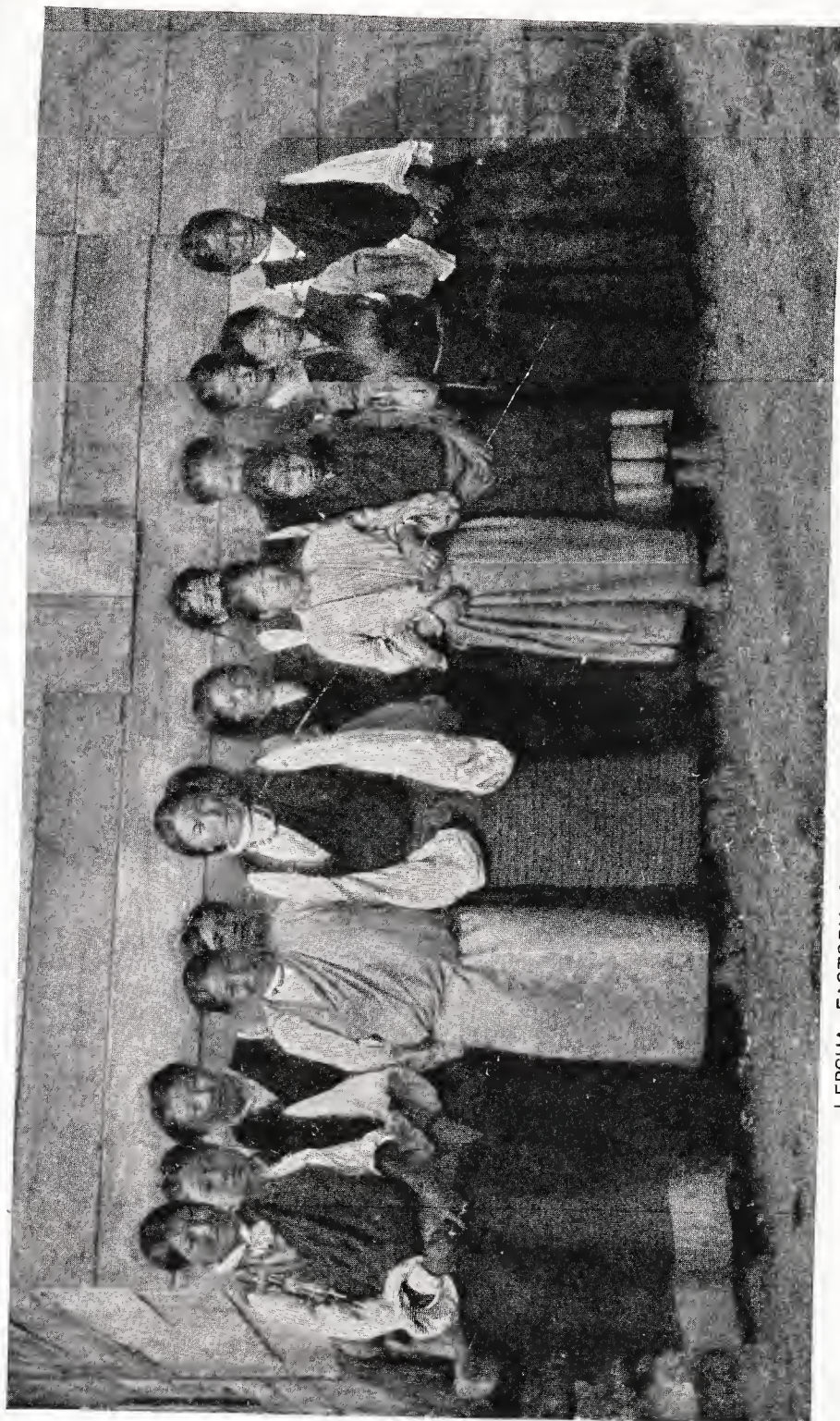
Photo, John Claude White



POMP AND CIRCUMSTANCE ATTEND A PRINCE OF SIKKIM AT DELHI DURBAR

When the native chiefs of India show themselves to the public gaze little is spared that will emphasise or assist the great presence. Mounted high in the swaying howdah we see Sidkyong Tulku, Maharaj Kumar of Sikkim, his father's chosen representative, about to take part in the great Elephant Procession at a Delhi Durbar. Orderlies in the military uniform of Sikkim and led by one of the headmen accompany the elephant, on whose wise and patient head squats the mahout

Photo, John Claude White



LEPCHA FACTORY GIRLS FROM THE CARPET WORKS AT GANGTOK

Among the activities of the Maharani of Sikkim was the establishment of the rug and carpet industry at her palace at Gangtok. Above are some of the hands employed, and a distinct Mongolian strain may be discerned in their faces. The patterns for their work were obtained from China and Tibet, while the luxuriant jungle supplied the dyes, the results yielded being delightful in the extreme. The smiles on the sallow countenances of this barefoot fifteen indicate a conscious pride in work well done and skill tastefully applied

Photo, John Claude White



ALL DRESSED UP FOR THE MAKING OF THEIR PORTRAIT

This, a family photograph of Sikkim Bhotias of Tibetan origin, displays paternal authority with its formidable whip, motherly piety with a praying-wheel, and juvenile obedience seated humbly beneath. Their gorgeous apparel proclaims this is a wealthy family, for the mother has turquoise earrings and the daughter a jewel-studded charm-box. They are of a patriarchal race, sons bringing their wives to live under the paternal roof

Photo, John Claude White

Hunza-Nagar, past the terrific precipices of Nanga Parbat, over 26,000 feet high, which towards the Indus drop almost sheer. Nanga Parbat is the western buttress of the succession of mighty Himalayan ranges which shut off North-Eastern India from the lofty and bleak plateau of Tibet.

Only the fringe of its vast ice-fields has been explored, and none of its highest peaks has yet been trodden by human feet. Scientific expeditions reconnoitred the approaches to Mount Everest (29,002 feet) in 1921, and nearly scaled its peak in 1922. The snow-line in the Himalayas begins much higher

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than in the more northerly European Alps—sometimes, on slopes with a southerly exposure and accessible to the warmer currents of air sweeping in from the Bay of Bengal, only at about 17,000 or 18,000 feet.

Though forests are seldom found above 12,000 feet, vegetation and even

cultivation occur right up to the highest snow-line in sheltered valleys, tenanted by Buddhist monks, around whose old-world monasteries small weather-beaten villages draw a penurious living from the scanty fruits that can be wrung from the earth during the very short months when it is not buried in the



PROFESSIONAL PERFORMERS IN PUBLIC AND RELIGIOUS CEREMONIES

Dancers by profession, the Nautch girls take part in public performances and are employed within the precincts of some temples, especially in Southern India, where they assist in religious ceremonies. Their official duties are not confined merely to the dance, or to the service of the Indian divinities, and they enjoy a recognized freedom which the women of India generally do not envy

Photo, Frank Scott



MENDICANCY ADOPTED IN THE NAME OF VISHNU

The Vishnavite, a votary of Vishnu, is a beggar by profession. To beg for alms is considered not only his right, but also his duty. This mendicant is pursuing his begging to the accompaniment of music and singing; his instrument, the vina, is repeatedly mentioned in Hindu books as being played by the gods, who delighted to seek the soothing influence of its sweet melodies

snow. The people are Tibetans who have crossed over from the farther side of the "Roof of the World."

The rare and very high passes in the Himalayas are traversed even in summer only by hardy travellers and sure-footed yaks—a long-haired breed of oxen peculiar to those regions—and flocks of goats broken to carry light burdens on their backs. Familiar to most Anglo-Indians are the first stages at least of "the old Tibetan road" which starts from Simla, the summer headquarters of the Government of India, perched at an altitude of 7,000 to 8,000 feet on the foothills of the Himalayas. When Lord Amherst first pitched his

camp there, a little less than a hundred years ago, he can never have pictured to himself the Simla of to-day, clinging for several miles in superimposing rows and terraces of public buildings and private residences to the sides and crest of a narrow wooded ridge, a health-resort, no doubt, and not lacking in beauty with its wonderful outlook on the eternal snows, but an overcrowded and supremely inconvenient site for a busy town of nearly 40,000 inhabitants which is for nearly half the year the administrative capital of India, and now the seat of Army Headquarters all the year round. Far finer is the approach to the central axis of the Himalayas from

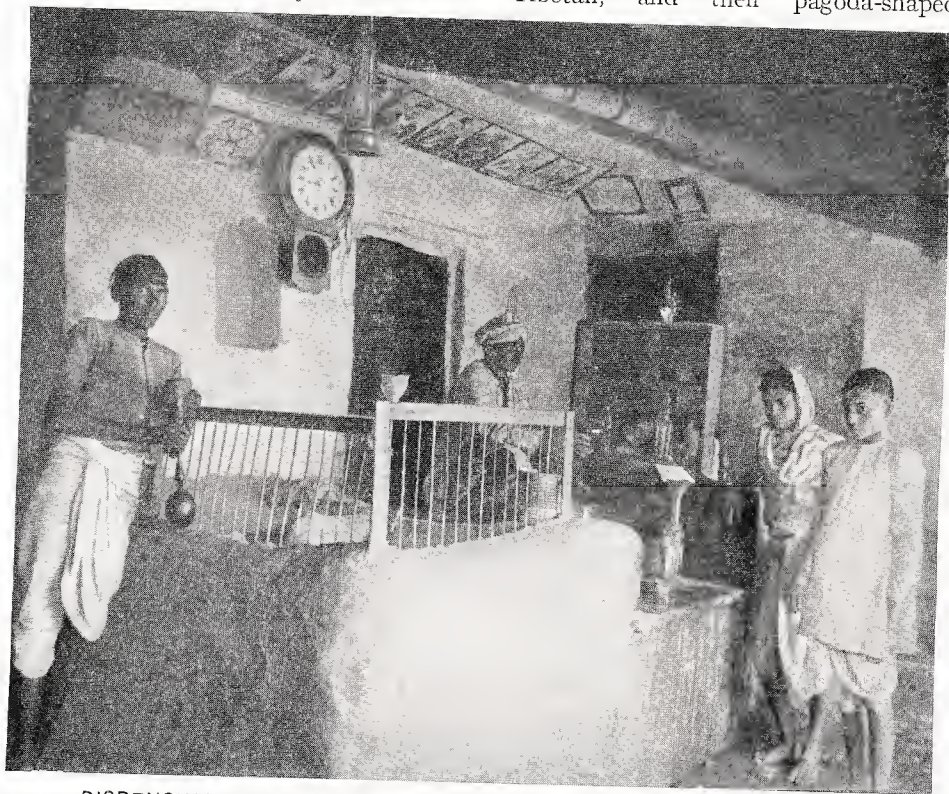
INDIA & ITS MYRIAD RACES

Naini Tal, the summer quarters of the Government of the United Provinces, up the gorges of the Alaknanda Ganges to the principal head waters of the sacred river at Badrinath and Kedarnath, with their ice-bound shrines, to which thousands of Hindu pilgrims flock every year from the tropical far south and the sun-scorched plains of Upper India, men, women, and children often clad in nothing but their customary thin cotton garments, exposed to every inclemency of mountain weather and to every hardship of giddy mountain tracks and still more giddy rope-bridges across roaring torrents, dying often like flies from exposure and disease, but always sustained by their unwavering faith in the virtue of their long and arduous pilgrimage.

West of Nanda Devi, the highest peak (25,645 feet) wholly within British

territory, the kingdom of Nepal extends for 500 miles along the southern slopes of the Himalayas at an elevation of between 4,000 and 5,000 feet. In subordinate alliance with the Government of India, and at the same time until recent years sending quinquennial tribute missions to Peking, but successful on the whole in maintaining their traditional policy of isolation and keeping their country free from any but the most restricted intercourse with all foreigners, the rulers of Nepal claim Rajput descent.

Of their, roughly, four million subjects nearly half profess Hinduism, and a slightly larger half Buddhism, now generally debased by the later incorporation of demon-worship and blood-sacrifices. The inhabitants speak for the most part dialects kindred to Tibetan, and their pagoda-shaped



DISPENSING STRONG WATERS IN A DRAM SHOP IN BENARES.

This drink shop in Benares has an indescribably pathetic air of poverty and squalor about it; its trade, however, is a brisk one, and brings in an ample income to its proprietor who pays a Government tax of several thousand rupees per annum on the spirit sold. The drinking vessels in use in this establishment are little clay cups similar to the one seen on the "bar."

Photo, F. Deaville Walker

INDIA & ITS MYRIAD RACES

temples and the houses, and even the dress of the well-to-do classes, show the pervasive influence of China. The Gurkhas, among whom the Indian army recruits many of its best fighting regiments, have marked Mongolian features.

Majestic Beauty of Nature

Through the deep depression of the Chumbi valley between Sikkim and Bhutan, two native states in which rulers and peoples, language and customs are essentially Buddhist and Tibetan, lies the main road to Lhasa, the capital and Vatican of Tibet, from Darjeeling, the summer quarters of the Government of Bengal, whence the well-known Himalayan panorama includes the embattled peaks of Kinchinjunga, towering up into the skies in a seemingly unbroken sweep from the deep intervening valley of the Tista.

Through forests in which great tree-ferns and giant rhododendrons abound, and past terraced tea-gardens redeemed from the jungle, a little mountain railway drops down in incredible loops and gradients into the north-eastern plains of Bengal. Here, after sweeping down from Tibet through Assam, a small province of alluvial silt and fertile hill country with tea-gardens that rival those of the Darjeeling district and aboriginal or mixed Indo-Chinese tribes as primitive in their beliefs and superstitions as any of the hill tribes of Southern India, mingle the mighty waters of the Brahmaputra with the still mightier waters of the Ganges, to flow not merely in one great stream, sometimes ten miles broad, but in innumerable minor channels and narrow interlacing creeks between partially submerged islets of dense jungle and mangrove swamps into the Bay of Bengal.

Densely Populated Agricultural Land

But except in this aquatic fringe, where the Gangetic delta is still in process of formation, the greater part of Bengal is an alluvial plain of incomparable fertility. The province of Bengal, as at present constituted, no longer has the largest area, but it still has the largest population (47,549,350,

according to the preliminary census returns in 1921) of any province in India, exceeding that of the whole of the British Islands by a million, and in density per square mile almost equalling that of England and Belgium, though it is an almost entirely agricultural country.

Jute grown on a larger area than anywhere else in the world is commercially the most important crop, but rice is the most extensive, as it covers nearly three-quarters of the cultivated acreage, and only a long way behind follow other food-crops, such as cereals and oil-seeds, and pulses and sugar-cane. There are few trees except groves of bamboos and of mango, of areca and coconut palm, in which the scattered villages and homesteads of the people are almost buried.

Intellectual Quality of the Bengalis

The climate is humid, and for all but a couple of winter months intensely oppressive, and malaria is rampant. The most striking characteristic of Bengal is the racial homogeneity of the population, though almost equally divided between Hinduism and Mahomedanism, the latter slightly in excess. Bengali is the most widely spoken of all Indian languages, and has become almost a sign and bond of common nationhood between the forty or fifty millions who speak it.

Thanks very largely to the labours of learned missionaries in the early part of the nineteenth century, Bengali has developed singular literary qualities, which the Hindu Bengalis have brought to fine fruition. They are a quick-witted and imaginative people, who have often been the victims rather than the makers of history while successive tides of conquest have rolled over them through the ages. But during the last century they have been in the van of educational progress. For readiness to learn, for retentiveness of memory, for intellectual flexibility and for facile eloquence they have few rivals and no superiors in India.

It was in Calcutta, the one great city of Bengal, with a population now, including the suburbs, of a million and

NATIVE INDIA

In Its Rainbow Hues



Seldom is the poetry of movement displayed with more alluring charm and harmony than in the seductive steps of the dances of Indian women



Boldly using colours of amazing brilliancy, the "gorgeous East" dazzles many a Western eye with the splendour of its entertainments



Consecrated in youth to the service of a deity, the Nautch girl employs all the artifices of coquetry for the delectation of unspiritual man

Photo, Herbert G. Ponting

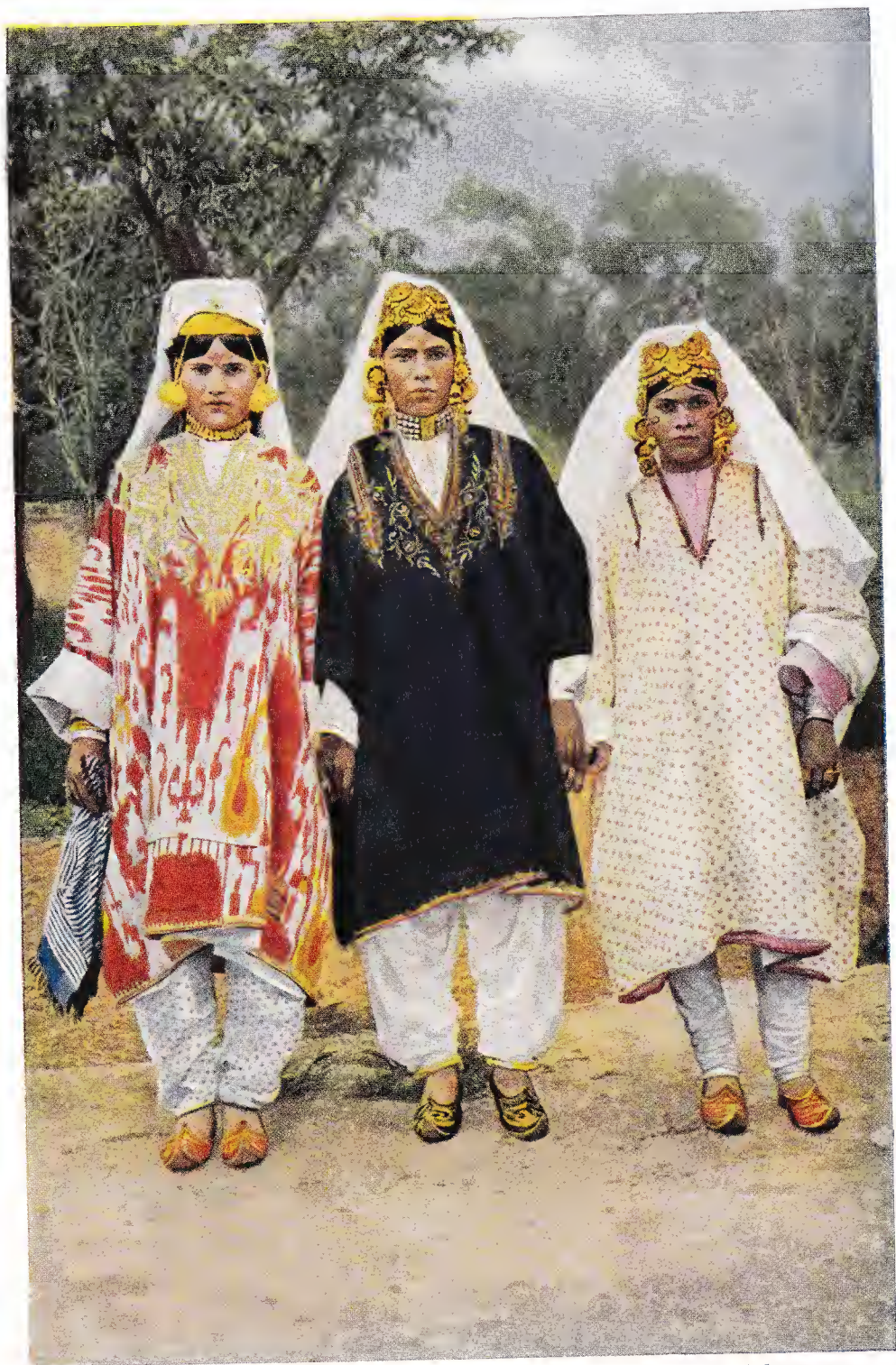


Clad in the prickly insignia of power, the grim form of the executioner of Rewah, Central India, strikes terror to the heart of his victims

Photo, Bourne & Shepherd



To the belligerent proclivities of the Afridis and other Pathan tribes is due the unending warfare in the northern Indian marches



The bright garments of Kashmir women, be they poor or rich, never produce discord of colour, and are eloquent of a high artistic taste

Photo, Publishers' Photo Service



The Hindus of North Kashmir rank among the finest of Indian races, and a singularly soft beauty stamps most of the women and children



Officers of the 15th Ludhiana Sikhs and of the 1st Brahmins, these stern-faced fighting men represent the Indian Army at its best

Photo, Bourne & Shepherd

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a quarter, that Western education, when first imported a century ago into India, at once appealed to the higher classes among the Hindus, and even Brahmins responded to the new call. It was in Calcutta that were found the moving spirits of religious and social reform when Hinduism seemed to be seeking and finding enlightenment. The Bengalis were the first to take possession of the public offices, the bar, the press, and the teaching profession, and from Calcutta no less than from Bombay came the first impulse towards the political advancement of India which led to the foundation of the Indian National Congress.

Calcutta is to-day a great centre of Western industrial and commercial enterprise, and in the European quarters one has, more than anywhere else in India, the impression of a city which, if not actually European, differs only from the European type in the complexion and dress of its Oriental population and the architectural compromises imposed on European buildings by a tropical climate.

East & West Blend in Calcutta

The Marquess Wellesley built Government House in 1799, on the model of Kedleston Hall, in Derbyshire, and it is still the stateliest official residence in British India. Fort William, with Clive's ramparts and fosses, is still almost untouched, and with an ever-expanding Valhalla of bronze or marble governors and viceroys and commanders-in-chief, and, at the farther end, the white marble halls and domes of the Queen Victoria Memorial Hall—the one noble monument the British have built in India—at last nearing completion, the broad expanse of Calcutta's incomparable Maidan is, even more than London's parks, the green playfield and the vital lung of the whole city.

Along and behind Chauringhi there are still a few of the old-time mansions of Thackeray's "nabobs," with their deep, pillared verandas standing well off from the road, each with its garden "compound." But they are rapidly making room for "eligible residences,"

more opulent perhaps but more closely packed, or for huge blocks of residential flats, even less adapted to the climate. The great business quarter round Dalhousie Square has been steadily rebuilt on a scale of massive magnificence scarcely surpassed in the City of London, and many of the shops compare with those of London's West End.

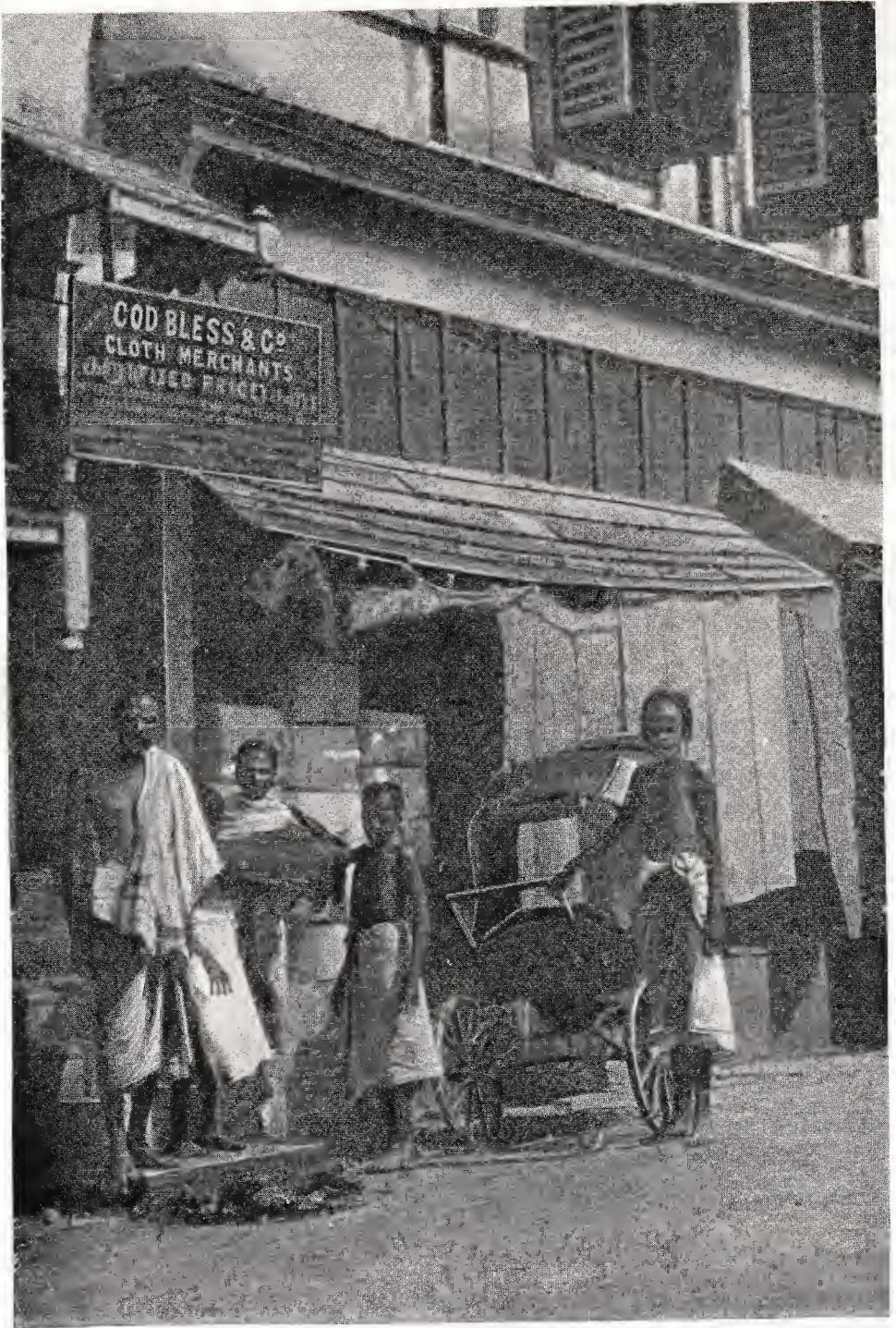
Cosmopolitan Traffic by Road & River

The river, too, all along the Garden Reach and far below, is often almost as crowded as the Pool of London, with ocean-going steamers waiting to load or unload their cargoes, as well as with lumbering native sailing ships and the ferries that ply ceaselessly between the different quarters of the city on both banks of the Hooghli, whose devious channel runs through a long succession of dangerous quicksands, down to the Bay of Bengal, eighty miles distant. East and West mingle in the continuous roar of traffic in the busy streets; and crowds gather nowhere more thickly than round the cinemas.

The East still prevails in the squalid suburb of Kali-Kata, with its popular temple sacred to Kali, the black goddess of destruction with a protruding blood-red tongue, who wears a necklace of human skulls and a belt of human hands and tongues and, holding in one of her many hands a severed human head, tramples underfoot the bleeding bodies of her victims.

Magnet of Western Education

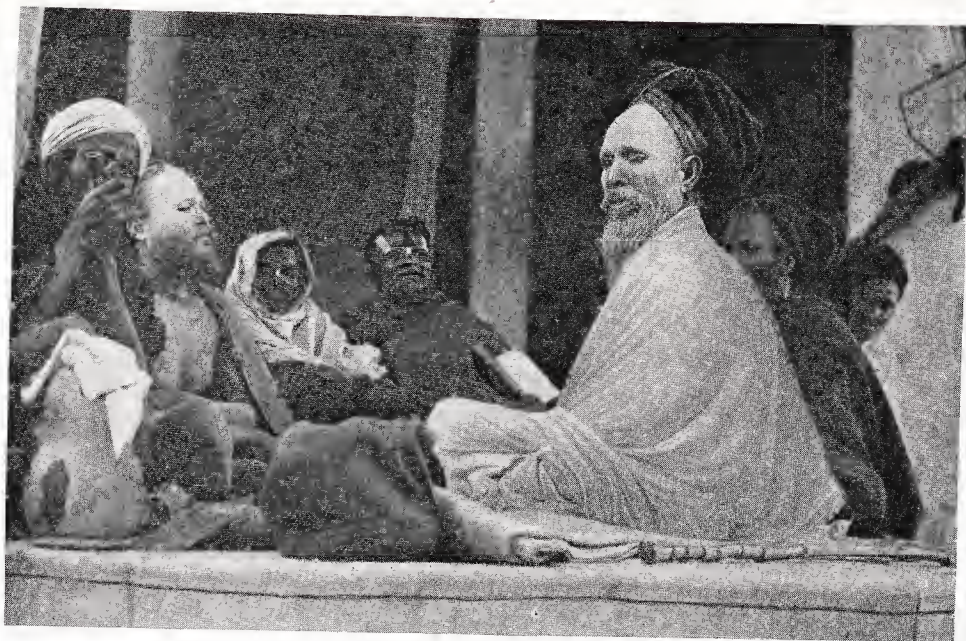
But the most distinctive feature of Calcutta is its university, which numbers more students—some 26,000—than all the universities of Great Britain put together, and has produced not only an abundant harvest of real learning, but also, unfortunately, a lamentable crop of tares. In none of the other university cities of India has Western education yielded both better and worse results, because nowhere quite as much as in Bengal has the Indian developed such an avidity for Western education or for the fruits which it is supposed to yield, combined with so great a lack of educational



WHERE THE ALMIGHTY IS TRUSTED TO ENCOURAGE TRADE

These swarthy cloth merchants grouped outside their establishment are determined to leave nothing to chance. Not only are they relying on the soundness of their wares and the subtlety of their salesmanship to tempt good trade, but, making doubly sure, they exhibit a board bearing the legend, "God Bless & Co.," in the hope that Heaven will take note of this pious publicity and be propitious

Photo, E. P. Giles



FAKIRS OF INDIA AND THEIR ASHEN COUNTENANCES

Forbidden by their religion to wash themselves or use water for purposes of cleanliness, the fakirs are addicted to rubbing themselves with ashes, which, as can be seen in the case of two among this group of dusky wanderers, has the effect, if not of entirely cleaning them, at least of considerably lightening their darkness. It will be noticed that one is reading to the company

Photo, Publishers' Photo Service



BARE FEET AND RED-HOT CINDERS AT A FESTIVAL IN MADRAS

Asceticism in India takes many strange forms. To cultivate a state of mind which has as its central fact indifference—indifference to the body and its needs, desires, and dislikes—is the end held in view, and to gain it, many are prepared to perform, with smiles, extraordinary feats of self-torture. These fire walkers wear garlands, and rings on their toes. Beneath the umbrellas is an altar



HOMELY TASKS BEFORE A HUMBLE MAHA DWELLING

In the Maratha country, a district of Western India, live the Mahas, a privileged class who, because of a service rendered to some emperor of yore, receive every morning a free dole of bread. Their business is to collect the revenue and carry Government messages from village to village. The figures on the wall of this small home, whose inmates are Christians, denote the census number



LOW-CASTE INDIANS' PATHETIC INDIFFERENCE TO COMFORT

A tiny yard to the left and a small chamber to the right complete this low-caste dwelling in North India. The family sleep behind the half-wall at the back, and the portable fireplace is the only furniture. All squatting on the bare floor, the veiled wife goes on sifting grain while her husband smokes his hookah and the children just do nothing

Photos, F. Deaville Walker



INDIAN POTTER AND AN EMBRYO SAMPLE OF HIS WORK

In the days when prehistoric man discovered that by revolving his rude lumps of clay he could bring every part of them in succession to his moulding, the art of pottery may be said to have had its real beginning. The wheel was the fundamental. Such an Indian potter as this obtains his clay from the riverside, kneads it to shape, and it is ready for turning



WORK NEARING COMPLETION UNDER THE POTTER'S THUMB

With his material on the table at the wheel's centre, the potter turns the whole with his foot and with deft fingers moulds the plastic clay to his needs. On the right is seen a pile of semi-cylindrical tiles for roofing. One shape yields two tiles and is divided before baking. Quantities of the yet undivided article are seen on either side the wheel

Photos, the Rev. J. H. Powell

perspective. Nowhere do students come up—many from the smallest towns and villages—more inadequately equipped, both intellectually and physically, or with greater illusions as to the real meaning of education, of which the passing of examinations as an open sesame to lucrative employment and to a higher social status too often seems to them the one supreme purpose. Their parents make pathetic sacrifices to maintain them at the university, though often on a pittance that barely keeps them from starvation; they rush from one crowded lecture-room to another, they grind away at their text-books in ill-lighted, stuffy lodgings, for there is no collegiate life such as English universities afford, and most of the secondary schools, as well as colleges, are non-residential.

Mixed Fruits of the Tree of Learning

Deplorable under such conditions, which are morally and physically as well as intellectually deleterious, is the wastage of students who fall out at one or other stage of the university course, and still more deplorable the large proportion of those who persevere to the end to find themselves ultimately landed in a blind alley, merely to swell the ranks of a dangerous intellectual proletariat, unemployed and unemployable. Surprising, nevertheless, in such circumstances is the proportion of genuine success.

Across the Great Gangetic Plain

The problem is acute everywhere in India, but nowhere more acute than in Calcutta, where the Bengali student, whose slouching gait and greasy black hair and seldom over-clean dhoti wound untidily round his swarthy figure often earn for him as much derision as his conical flights of English rhetoric, and who yet when he cares can play football barefooted and bare-headed against sturdy British teams and sometimes defeat them, seems to embody all the defects and qualities of the Bengali character.

From Bengal the great Gangetic plain extends through the province of Bihar and Orissa and the United Provinces of

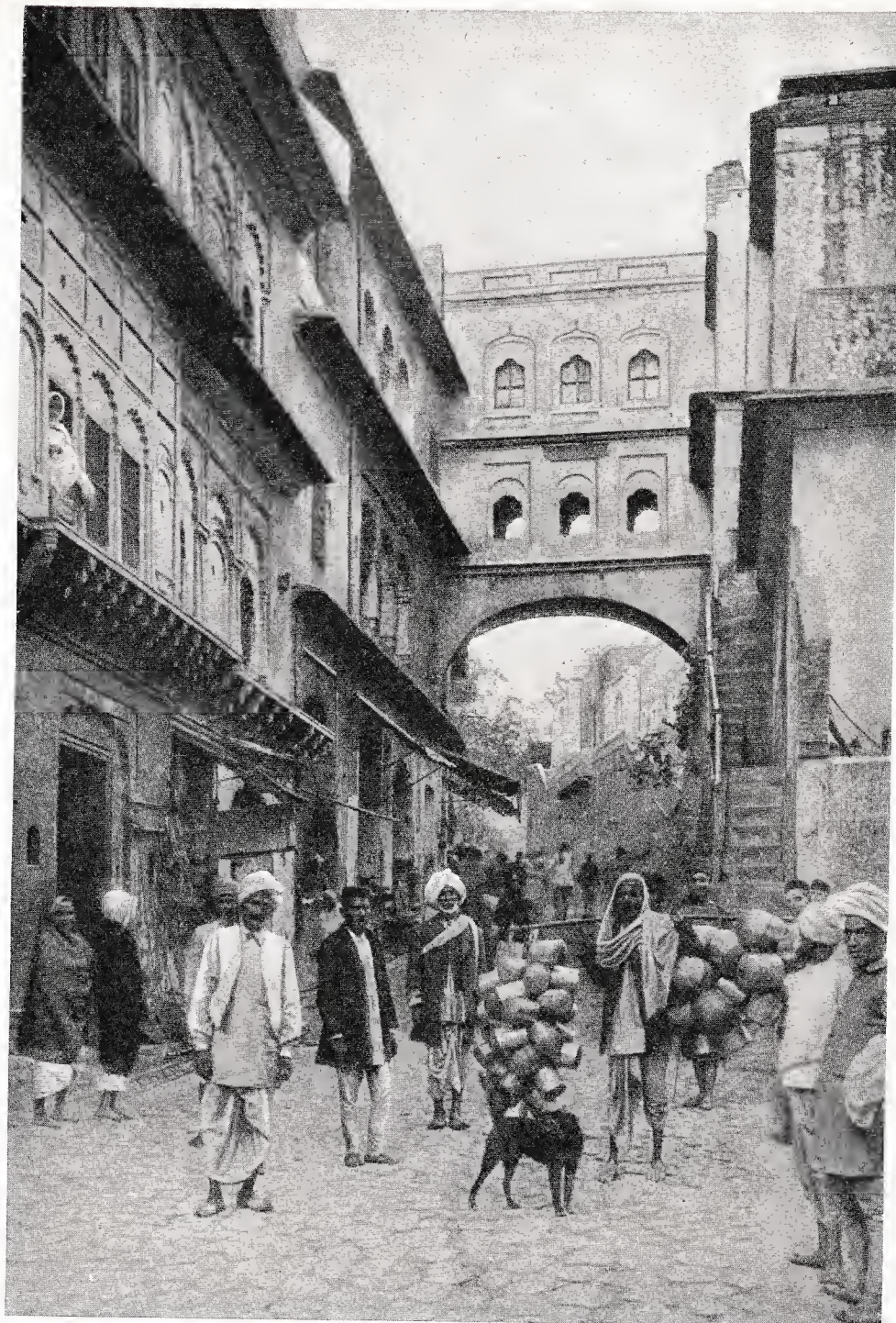
Agra and Oudh, embracing a large part of Central India and merging in the north over an almost imperceptible water-shed into the plains of the Punjab, watered by the great affluents of the Indus. It is an almost unbroken plain, uniformly drab during the greater part of the year, but covered with a green mantle of rich harvest after the short seasons of rain have called forth its inexhaustible fertility. Drab also are its mud villages, and even the trees, which grow rarer with the greater dryness of the atmosphere at an increasing distance from the sea, are apt to assume the same drab colour under their coats of all-pervading dust.

In Bihar, where the people are racially akin to the Bengalis, and speak a kindred language, though there is little love lost between Biharis and Bengalis, and in the United Provinces, the most populous administrative unit (46,725,770) in India except Bengal, the Aryan and Dravidian types have intermingled in almost equal proportions and religion still constitutes the deepest line of cleavage.

Unceasing Battle of the Creeds

The Mahomedans form only one-fifth of the whole population, but the memories of Mahomedan domination and the often oppressive grip which the great Mahomedan landlords have retained in Oudh upon the cultivators, mostly Hindus, keep alive the old antagonism which still breaks out from time to time into violent and sanguinary feuds, especially during religious festivals and over the Mahomedan practice of cow-killing for sacrificial purposes, the most abominable of sacrileges in Hindu eyes. The battle of the creeds underlies the battle of the languages waged between Hindi, which is the language of the Hindus, and Urdu, the language of the camp, or Hindustani, which was a creation of the Mahomedan conquest.

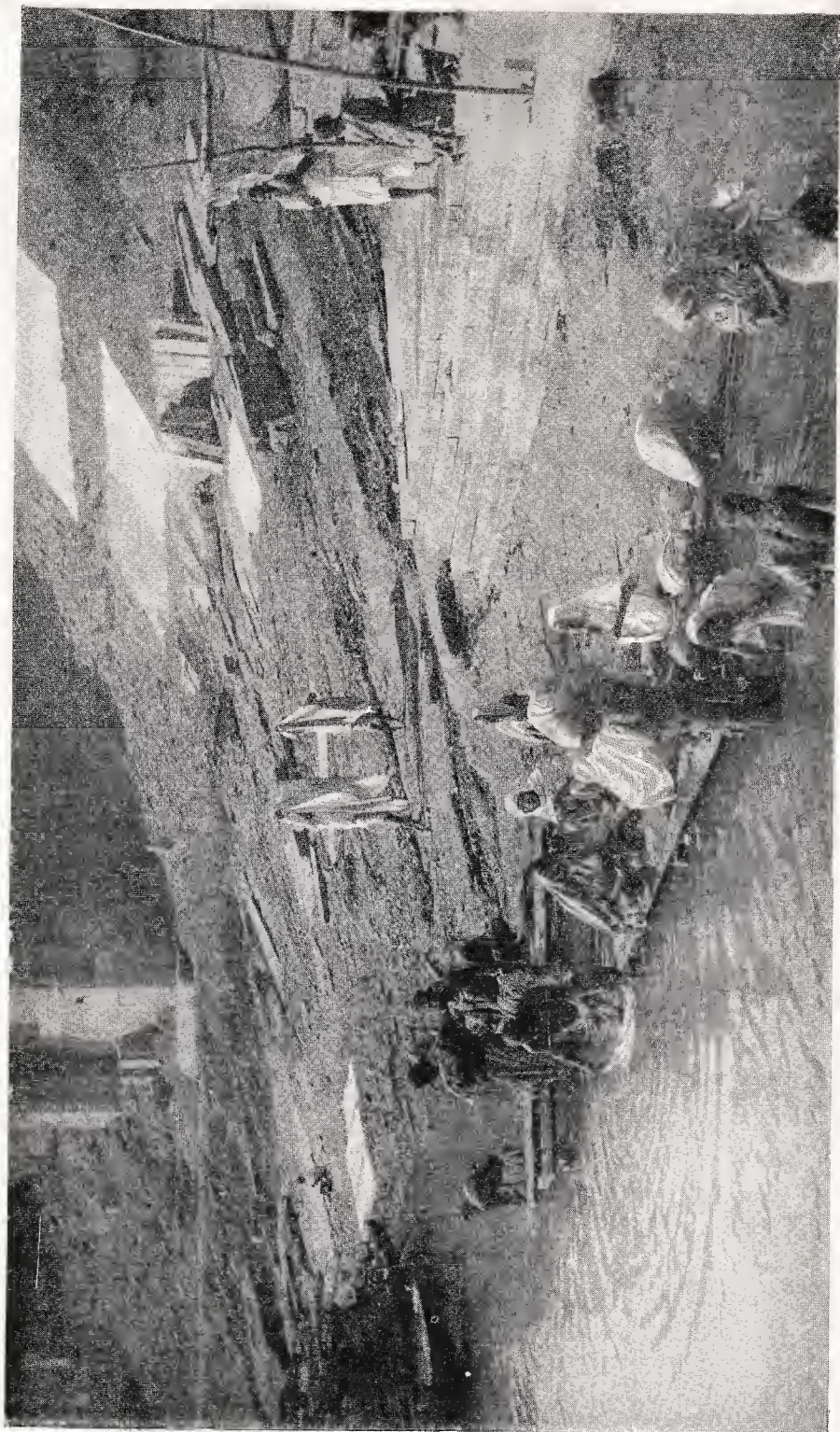
The Gangetic basin was the cradle of ancient Indian civilization. There the earliest Hindu states grew to maturity and decayed. Though large cities are rare in any part of India, which has always been and still is a pre-eminently



EVERYDAY LIFE IN A STREET OF THE SACRED CITY OF HARDWAR

Although along its entire course the Ganges is sacred, there are three particular places where its sanctity reaches a special degree; these are Hardwar, Allahabad, and Benares. At Hardwar, where the river issues from the gorge at the foot of the majestic Himalayas, its waters are as pure as crystal, and even its icy temperature is no hindrance to the bathing of multitudinous pilgrims

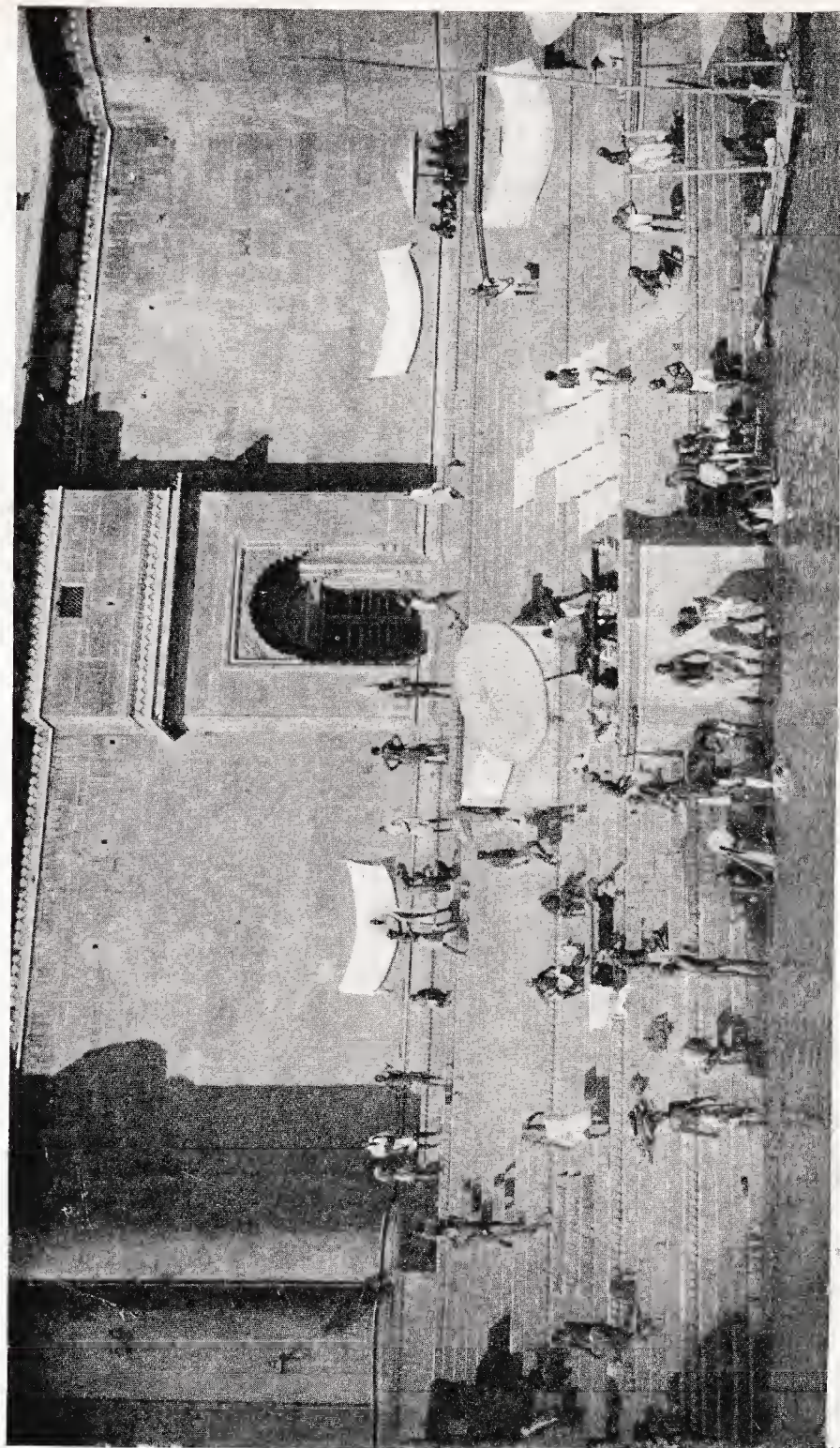
Photo, F. Deaville Walker



COMMONPLACE SCENE IN THE HOLY CITY OF INDIA, WHERE GODLINESS IS DEPENDENT UPON CLEANLINESS

Many Hindu temples look down upon the bathing ghats of Benares where bathers and washerfolk—men and women of all ages—may be seen at their ablutions. Besides the ritualistic bath the pilgrims, some of whom have saved up their annas for many months to enable them to undertake this religious holiday, must visit the temples and do "puja" to Siva, the great god Mahadev; and here their meagre savings rapidly disappear, a portion of them in consecrated offerings, but the bulk into the pockets of his priests

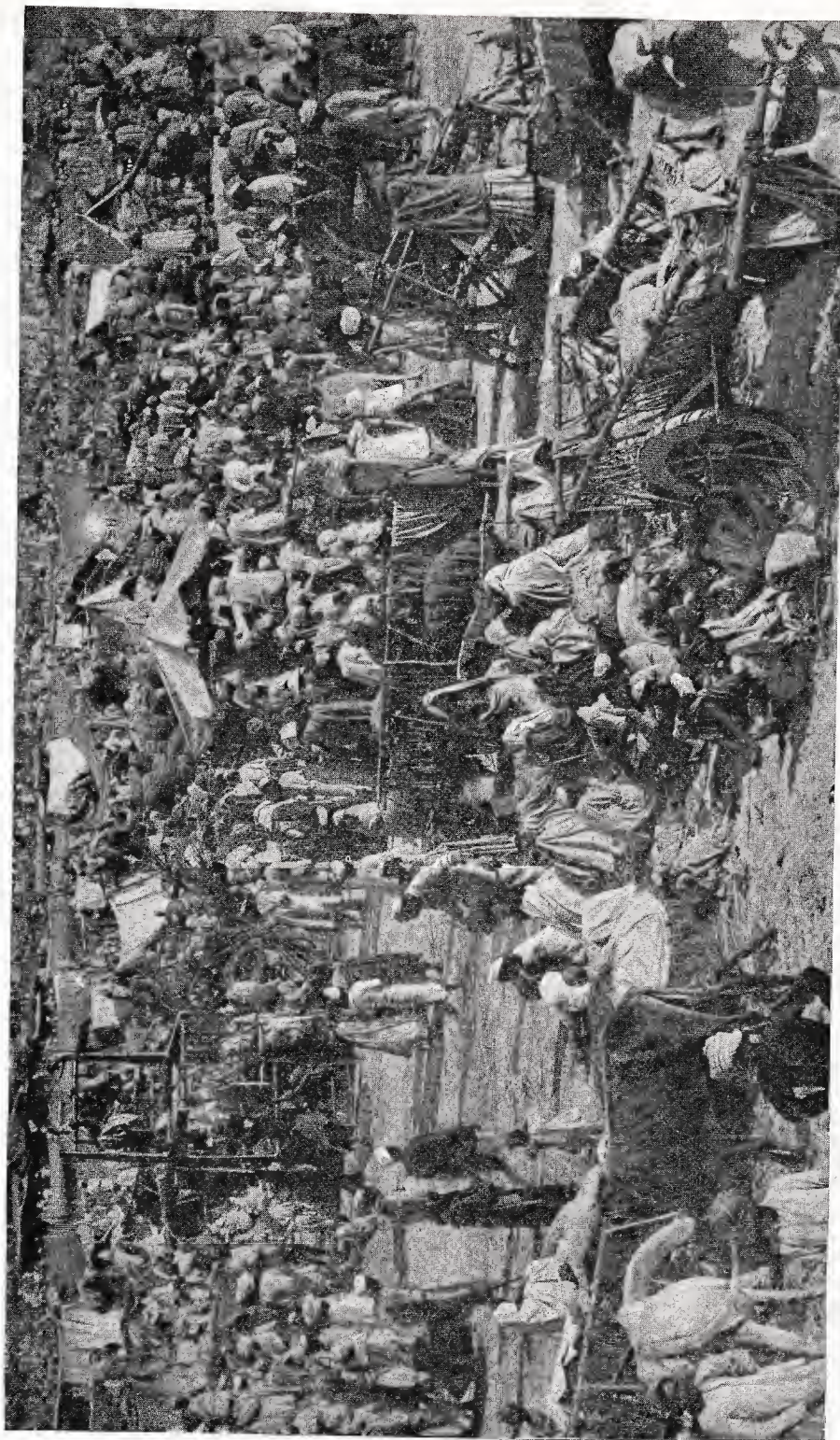
Photo, F. Deville Walker



RIVER BAPTISM WHEREBY MERITLESS MEN MAY BE SANCTIFIED IN HUNDREDS OF THOUSANDS

Benares has been a centre of holiness for many centuries, and records show that even five hundred years before the birth of Christianity it was a very ancient and a very sacred city. Religion may be termed a regular business in Benares, and its water front, bordered with fine temples and palaces, is lined with countless pilgrims praying and bathing in the Ganges, that mighty river of India, the waters of which are believed to cleanse the faithful from their sins

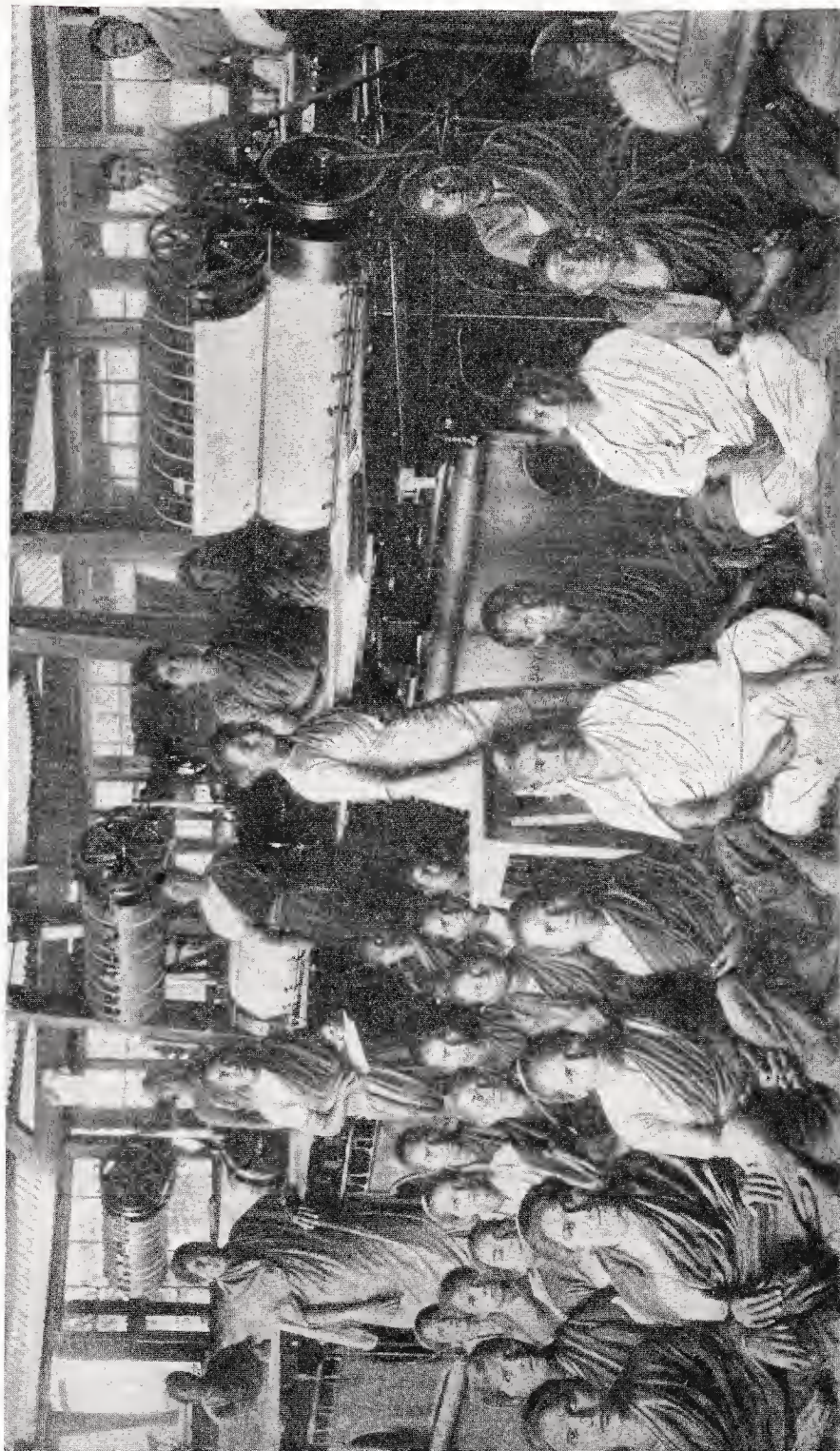
Photo, F. Deaville Walker



MASSED MULTITUDES OF HINDU PILGRIMS GATHERED TO CELEBRATE A RELIGIOUS RIVER FESTIVAL

No country fair could present a more vivid or interesting scene than the dry bed of the Ganges at Anupshahr during the great bathing festival held every November at the time of the full moon. Thousands of Hindus assemble near the sacred river, and religious ceremonies mingle with amusements, swings and big wheels being much in evidence, for although the pilgrims enter heart and soul into the solemnity of the occasion they nevertheless manage to enjoy all the pleasures of a social holiday

Photo, F. Deaville Walker



INDIAN WOMEN EMPLOYEES AT A PRINTING WORKS NEAR POONA

This is one of the branches of a refuge for Indian widows and friendless women established by the Christian widow of a wealthy Brahmin. There is employment for a thousand hands at these works. The entire process of composing, casting, printing, and binding is done by female labour, and even the care of the machines is entrusted to its charge. Several of the girl compositors learned to set up type in Greek and Hebrew, and printing is commonly done in several languages

Photo, F. Deaville Walker

INDIA & ITS MYRIAD RACES

agricultural country, containing altogether less than thirty towns of over 100,000 inhabitants, more than a third of these and the most historic are on or relatively near the Ganges.

Some fifty miles south of Patna, now the capital of Bihar and Orissa, where the ruins of Asoka's Pataliputra are buried under the silt of the Ganges, lies Buddh-Gaya, where a spreading Bodh (or Bo) tree is worshipped to-day by the

and its strange temples, and, far more impressive, the massive palaces erected by the great Hindu princes and noblemen from all parts of India, whose pious ambition is to die close to the purifying waters of the Ganges, the whole panorama, however, still dominated by the towering mosque and minarets which the Emperor Aurungzebe erected as a monument of Mahomedan mastery over an "idolatrous" people.



LITTLE GIRL MEMBERS OF THE INDIAN ARISTOCRACY

It is becoming more the custom for the women of the wealthier families to learn to read and write. Here are five Hindu girls who have been sent to the mission school at Khurja, some fifty miles from Delhi. As schoolgirls they are remarkable for wonderful silk garments and jewelry. Before them are their slates on which they have been inscribing Hindu characters

Photo. F. Deaville Walker

faithful as the same one under which the Buddha sat when he "found enlightenment," and a shrine divided now between Buddhists and Hindus is a hallowed goal of pilgrimage from the most remote parts of the Buddhist world, far away from the land which was the cradle of its faith.

Farther up, Benares, the most sacred of all Hindu cities, stretches along the Ganges its long line of ceremonial bathing ghats for the living, and burning ghats for the cremation of the dead,

The fort of Allahabad, which ranks as the second capital of the United Provinces, was built by the Emperor Akbar at the confluence of the Ganges and the Jumna, specially hallowed, according to Hindu tradition, by the accession of a supposed subterranean stream which is no other than the goddess of learning, Sarasvati herself, who escaped in a watery shape from the attack of furious demons in far Thanesvar down that invisible channel, and emerged beneath the temple of the Imperishable Banyan



SHOPPERS AND SHOPPING IN A BAZAAR OF LUCKNOW

Once the capital of the Nawabs of Oudh and celebrated for its siege in the Indian Mutiny, Lucknow is also famous for its buildings and minarets which, from a distance, show a crenellated line of architecture along the right bank of the Gumti river. On the wall of this booth, where two natives have paused in serving their customer, is the advertisement of a Norwich firm



"CREEPING LIKE SNAIL UNWILLINGLY TO SCHOOL"

There was probably small difficulty in persuading these two young Maratha scholars to delay for a moment their journey towards the ascent of Parnassus and "look pleasant" for a little while. On the slate are seen rows of Maratha characters such as are used in the Deccan, and the lads have worn their clothes as schoolboys will, for there are marked signs of wear and tear

Photo, Harry Cox

Tree which still owes to her its reputed immunity from decay.

At Cawnpore, now the greatest inland manufacturing centre in India, was enacted on the banks of the Ganges the most terrible tragedy among all the horrors of the Mutiny. At Lucknow, the degenerate kings of Oudh have bequeathed in their palaces and mosques equally degenerate monuments of Mahomedan art, which on the other hand has achieved its supreme triumph in the great fort at Agra, with its pearl mosque and palatial halls of fretted marble, and above all in the Taj Mahal, the unique shrine built by the Emperor Shah Jehan just three centuries ago as

a resting-place worthy of his beloved consort, the fair Mumtaz-Mahal.

Not on the banks of the Ganges, but on those of the Sutlej, one of the greatest of its tributaries, Imperial Delhi, now the capital of the British Indian Empire, embodies as no other Indian city does the whole history of India throughout the ages. The Kutb Minar, the splendid minaret overlooking the mosque called Kuwal-ul-Islam, "the Might of Islam," which the first Mahomedan conqueror to proclaim himself Emperor of Delhi erected six centuries ago, seems to dominate not only the modern city and the vast graveyard of fallen dynasties that surround



IGNORANT SUPERSTITION INCREASES THE SORROW OF TRAVAIL

For three weeks if the child is a boy, and for four if a girl, the Indian mother is ceremonially unclean, and in many homes confinement huts are put up in the yard for her accommodation. Here she must remain, touched by none of her relatives and tended only, as a rule, by an ignorant midwife.

The humane woman emerging from this hovel is an English missionary nurse

Photo, Miss M. N. Tuck

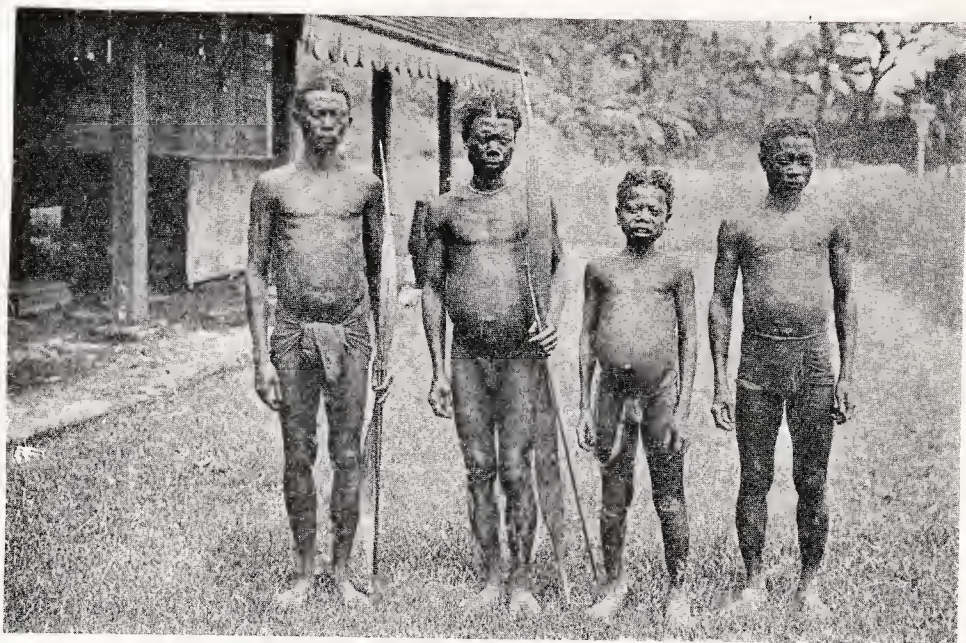
it, but the great plain beyond, where the fate of India, and not of India alone, has so often been decided.

There were fought out the fierce conflicts of ancient Aryan races around which the poetic genius of India has woven the wonderful epos of the Mahabharata. The Purana Kilat, the fortress built by Humayun, covers the site, but has not obliterated the ancient name of Indrapat, the city founded by the Pandavas themselves after performing on the banks of the Jumna the great horse-sacrifice in token of their victorious claim to empire. On a mound beyond Indrapat stands the granite shaft of one of Asoka's pillars on which, with a

fine faith that the world has never yet justified, the great Buddhist Apostle-Emperor inscribed over 2000 years ago his edicts prohibiting the taking of life.

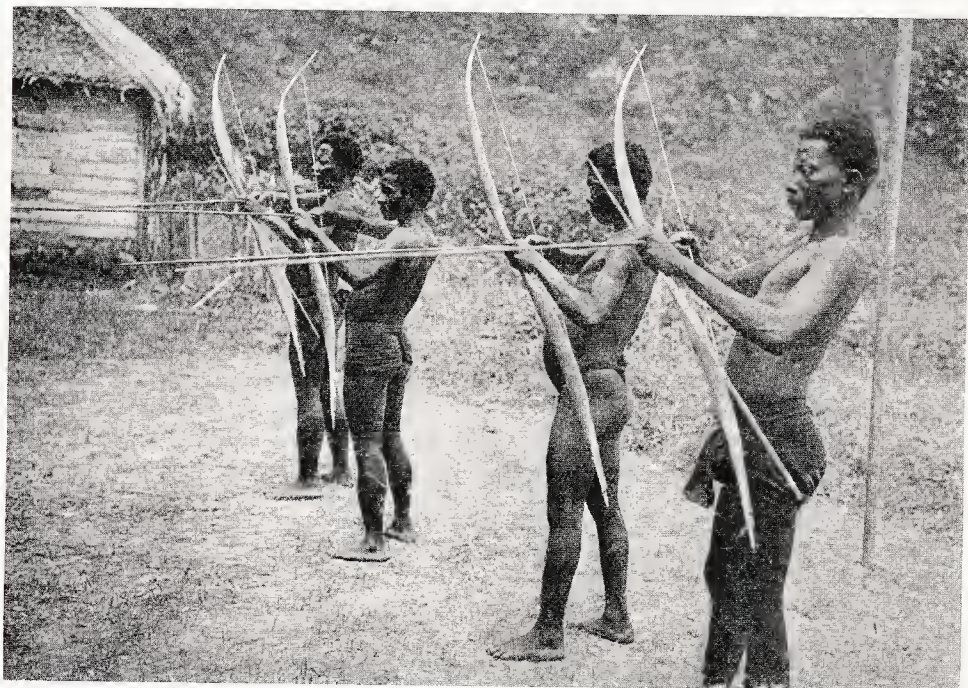
At the very feet of the Kutb Minar the celebrated iron pillar commemorates the victories of the "Sun of Power" and the Golden Age of Hinduism in the fifth and sixth centuries of our era. Spread on all sides are the monuments, some in ruins, some still splendidly intact, of the six centuries of Mahomedan domination, at times not without glory, but often sinking to the lowest depths of depravity and oppression.

The peerless hall of private audience with the famous inscription "If Paradise



SURVIVALS OF PREHISTORIC MAN IN THE ANDAMAN ISLANDS

Andamanese are specially interesting to the anthropologist as representing the last pure remnant of palaeolithic man. They are frizzy-haired, dark-skinned people, averaging four feet ten inches in height, and are a merry, good-humoured folk among themselves, living in extremely elementary conditions of civilization. They include about a dozen tribes, grouped into coast- and jungle-men



ANDAMANES AT ARCHERY PRACTICE AT PORT BLAIR

Bows and arrows are used by the Andamanese for killing land animals and fish, and detachable harpoons in the pursuit of turtle and sharks. These natives are employed by the Port Blair authorities against the wild tribes who have a habit of killing the convicts settled on the land for the sake of the iron ring round their neck, which is useful for tipping arrows

Photos, Commander W. A. Usher

INDIA & ITS MYRIAD RACES

there be on the face of the earth, it is here, it is here, it is here," witnessed in turn the invasion of Nadir Shah, the Persian, who carried away the priceless peacock throne; of Ahmad Shah, the Afghan; of Maratha soldiers of fortune, and of Rohilla freebooters, who cruelly blinded the old Emperor Shah Alan, and usurped his power until Lord Lake delivered him in 1806 and brought peace once more to Delhi for half a century.

Then, on the historic Ridge, the tenacity and superior discipline of a small British and loyal native force during the three awful months of May, June, and July, 1857, kept the flag flying against overwhelming odds, until Nicholson stormed the walled city, and died the soldier's death, but broke the back of the Mutiny. It was on the plain

of Delhi that the assumption by Queen Victoria of the Imperial title was solemnly proclaimed in 1878, and, with still greater pomp, King Edward's accession in 1903. There, again, in 1911, King George, the first of his line to visit his Indian Empire as King-Emperor, received in person the homage of its Princes and peoples, and restored Delhi to her former pride of place as its Imperial capital.

The latest but not the least of the great historic scenes enacted in Delhi was the opening on Feb. 6, 1921, by the Duke of Connaught, acting in the King-Emperor's name, of the new Indian Legislatures, created under the great charter of 1919, to set India on the road to Dominion self-government within the British Commonwealth of Nations.



PEOPLE TO WHOM CIVILIZATION MEANS EXTINCTION

Once an independent and formidable race, the Andamanese are now a sickly people dependent on the Government of India. Contact with civilization has proved disastrous to the aborigines, introducing diseases which have decimated them. The Government's one effort now is to keep alive such as remain and save the race from entire extinction.

Photo, Sir Harry Johnston



LIGHT-HEARTED ABORIGINES ENJOYING DANCE AND SONG

Andamanese are devoted to dancing, in which they indulge for hours on end every night, besides on such ceremonial occasions as a meeting between tribes. Their dances consist in hopping on one foot and swinging the arms backwards and forwards to the time of a song kept up by one man, the women clapping their hands loudly and joining in the chorus



TRIPPING TOES KEEP TIME WITH STEADY TRAMPING FEET

Time for the dancers is often beaten on a dancing-board. This is a hollow piece of hard wood in the form of an ancient shield which is placed on the ground, hollow side downwards, and stamped on by one of the party who keeps it steady by placing a foot on the pointed end. Places are changed constantly during these performances

Photos, Commander W. A. Usher

India

II. The Tangled Skein of Its Age-Long Annals

By Sir Valentine Chirol

Author of "India Old and New," etc.

INDIA appears on a map of the world as only a small, lozenge-shaped projection from the huge continent of Asia. Shut off in the north from the rest of Asia by a natural barrier of difficult, and in many places impassable, mountain ranges, it stretches down between two seas into the Southern Ocean just north of the Equator, almost equidistant at its southernmost point from South Africa to the west and from Australia to the east.

Within an area of 1,802,657 square miles—not one twenty-fifth part of the land surface of the earth—it has a population of 320,000,000, or about one-fifth of the total population of the world and nearly three-quarters of the total population of the British Empire of which it forms part. To put it in another form, its population is about equal to that of the whole of Europe without Russia, about seven times that of Great Britain and Ireland, about forty times that of Canada, over fifty times that of the South African Union, and over sixty times that of Australia.

Its climate ranges from Alpine to tropical. Its natural resources are immense and varied, both above and beneath the surface of the earth; minerals and forests, pasture and agriculture. Its peoples, often very highly gifted, belong to many different races and creeds and complexions, and speak many absolutely different languages, and while they are for the most part in different and widely remote stages of social evolution, the vast majority share in a more or less highly developed form a peculiar civilization which reaches back to prehistoric times, and only a small but very influential minority have been brought in the last century into close contact and communion with Western civilization.

Physical Conformation of India

Geography is the key to history. In India, as in all other countries, the physical and climatic conditions govern in a great measure the beliefs and customs of the people and their social and political evolution—in India perhaps even more than elsewhere.

The Indian peninsula, in itself a sub-continent, with a coast-line of over 3,000 miles altogether, but without a single fine natural harbour suited to modern requirements, can be divided physically into three distinct zones: the Alpine or Himalayan

highlands, the great plains of Upper India fed by the Himalayan rivers, and the broken tableland of Central and Southern India, fed by its own river system.

The Himalayas, which separate India from Central Asia, are the highest mountains in the world. The loftiest peaks are, roughly, about twice the height of the European Alps, and several thousand feet higher than the Andes, in South America.

It is from the eternal snows and the vast glacier fields of the northern and central Himalayas that descend the two great rivers and their almost equally great tributaries which irrigate, directly or through an elaborate system of irrigation canals, the immense plains of Upper India, formed of the silt deposited by them through countless ages.

River Systems of the Peninsula

The Indus is about 1,800 miles in length from its sources in Tibet on the northern face of the Himalayas down to the Delta through which its waters are discharged into the Western or Arabian Sea, a little south of Karachi. Its chief tributaries, the Jhelum, the Chenab, the Ravi, and the Sutlej, form with it the "Five Waters" from which the Punjab takes its name. The Ganges, though it falls short of the Indus in mere length—1,550 miles—is the greatest and ranks as the most sacred river of India, and with the Brahmaputra at last finds its way into the Bay of Bengal, either down the main waterbed, in places ten miles broad, or through innumerable minor channels intersecting the Gangetic Delta. In the great alluvial plains traversed and indeed formed by the Ganges are to be found the densest agricultural population and many of the great historic cities of India old and new.

In remote geological ages the whole of this Upper Indian basin of the Indus and the Ganges was at the bottom of the sea, and the tableland to the south of it was connected with the African Continent—a connexion of which traces survive to-day only in the few groups of islands such as the Laccadive and the Maldives, that still break the vast expanse of the Indian Ocean—and formed with it the great Gondwana Continent that has long since ceased to exist.

The tableland, commonly known as the Deccan, which extends southwards of the great alluvial plains, still recalls visibly one of the great periods of convulsive

travail through which the earth passed when, as can still be seen to-day, great masses of basaltic lava flowed in molten sheets over the country.

Diversity of Climatic Conditions

This portion of the Indian peninsula has its own system of mountains and rivers, far inferior in magnitude to the Himalayan system, but not less important in the influence which it has exercised on the ethnical and historical development of India. A dividing line is the Nerbada river, flowing in a deep trough formed by the parallel ranges of the Vindhya and Satpura Hills. Farther south begins the great range known as the Western Ghats, which rises like a steep staircase (ghat) out of a generally narrow, intervening strip of foreshore from just north of Bombay down the Malabar Coast to the southernmost point of the peninsula at Cape Comorin and then curves back to form a similar but lesser range known as the Eastern Ghats above the Coromandel Coast.

The result of this formation is that the greater part of Central and Southern India consists of a broken plateau tilted down to the east from the crest of the western sea-wall. The Godavari, the Kistna, the Cauvery, to name only the most important rivers, all rise in the Western Ghats almost within sight of the Arabian Sea, but all flow down to the eastern coast of the tapering peninsula.

As diversified as its geological formation is the climate of a sub-continent which nearly touches at the extreme north the thirty-eighth degree of latitude, almost on a line with Yokohama, San Francisco, and Lisbon, and extends in the extreme south to just within eight degrees north of the Equator. It owes, however, its chief climatic variations not so much to the accident of latitude as to the remote forces of nature that govern its rainfall.

Prosperity Dependent on the Monsoon

The one wet season, without which the greater part of India would be a barren desert depends upon the south-western monsoon—the inflow of the great south-west trade winds, which are generated in Central Africa and drawn towards the Asiatic continent by the high-pressure belt prevailing in the winter months over Central Asia and North-East China. Absorbing on their way the moisture of a vast ocean expanse, they discharge it freely when they approach the Indian peninsula, dividing into two main currents that beat respectively on its western and eastern coast lines.

On the western coast the monsoon breaks against the solid and precipitous wall of the Western Ghats, exhausting a great part of its precious energies before

it has surmounted that barrier and can spread itself over more distant inland regions.

Along the eastern coast of India, where the monsoon is not so abruptly arrested, it distributes its moisture less unevenly over larger areas until it is held up in the gigantic cul-de-sac formed at the foot of the eastern Himalayas where the heaviest annual rainfall probably in the whole world occurs, measuring some 1,200 inches.

The average but very unequal rainfall for the whole of India is estimated at about 45 inches, and of that rainfall 90 per cent. is discharged during the three months of the south-west monsoon. If this monsoon, uneven as is its distribution of moisture, were only constant and regular, India would have little to complain of, but in some years it is disastrously weak or unduly late or abnormally short in its duration, and then scarcity and famine with sickness in their wake afflict large areas which no system of irrigation can reach.

Monstrous Fauna of Prehistoric Times

The hot weather, in which the shade temperature over a large part of Upper India rises to between 120° and 130° in the daytime and for weeks falls very little lower even during the night, corresponds with the dry season par excellence, March, April, May, and early June, before the monsoon bursts. During all these months the sun pours down pitilessly from the deep blue vault of heaven. Then for a few days huge storm clouds begin to tower above the south-western horizon, dispersing at first into space, but ultimately discharging, amidst an almost continuous crash of thunder and lightning, an incredible volume of torrential rain upon the arid, sun-scorched earth, with the promise at last of some revivifying coolth to man and beast.

Before there was any navigation across the seas the Indian continent was practically closed against the rest of the world, except along its largely impassable northern frontier. As to the beginnings of the human race in India there is more conjecture than knowledge, but what we do know is that south of the great basin of the Indus and the Ganges, which can have had no attraction for man until he had learnt to till the soil, primitive races grew up in the wild jungle and mountain fastnesses who gradually asserted their right to existence against many formidable types of animal life of which only a few representatives have survived to the present day.

Of elephants, which are now tamed to play a majestic part in Indian State pageants or for other humbler and more utilitarian purposes, seventeen different types which existed in those remote ages

INDIA & ITS ANNALS

are now virtually extinct. Tigers which the big game hunter has to track down to-day to their infrequent lairs, lions that have disappeared except in the wild districts of Kathiawar, leopards and panthers were as common as the huge herds of deer and antelope on which they preyed.

The crocodile, that may still be seen stretching twenty or thirty feet of scaled armour on the sandbanks of the lower Ganges, is almost the only survivor now of all the amphibious monsters that once peopled most of the Indian streams and swamps. Even more ubiquitous than now was the whole venomous tribe of snakes and vipers that still help substantially to swell the Indian death-roll.

Through slow stages of evolution the dark-skinned races whom we call Dravidian gradually won through and spread northwards to the plains of Upper India in order to gather there the more abundant fruits of the earth which they had learnt to cultivate. Into those plains also descended in unknown prehistoric times tribes of Mongolian origin, and, somewhere between 2500 and 1500 B.C., other waves of migration from the vast reservoir of the

human race in Central Asia, representing already a higher type of civilization, with a much fairer complexion, flowed down into India through the easier passes and more open country stretching from the main Himalayan range towards the Arabian Sea. These were the tribes of various origin to whom the generic name of Aryan has been applied, and whose fusion with the earlier and probably indigenous population of India produced the Indian civilization of historic times.

Not till about the sixth century B.C. does India emerge into history, and only modern research has succeeded in unravelling to some extent the tangled skein of her annals for the next thousand years and more. In few countries of such great antiquity has so little of the work of man's hands survived to help the historian. We should, indeed, know nothing of the Indian civilization evolved during the ten, or perhaps twenty, centuries which elapsed between the great Aryan inflow into India and the actual beginning of Indian historic times were it not for the mass of more or less sacred literature in which later generations embodied oral traditions in divers forms, and so enabled us to



THE EMPIRE OF INDIA AND ITS PEOPLES

reconstitute a fairly faithful picture of the religious and social, and even political, conditions of that remote period which still largely shape Indian life to-day.

Out of the earliest worship of the forces of nature portrayed in the Vedic hymns at a time when the leaders of the Aryan tribes were warriors and bards, there grew up a vast religious system compounded of

prosperity; Kali, otherwise Durga, the consort of Siva, and no less terrific; Sita, the consort of Rama.

These, and the countless other gods and goddesses, local and tribal and vocational, beneficent or maleficent, sometimes merely sacred streams and trees and stones, have waxed and waned and gained and lost worshippers and undergone many strange

transformations, while different schools of philosophy have in turn sought to probe the deeper mysteries of life and death, and to interpret for the elect the esoteric meaning of crude beliefs good enough for the vulgar masses. But far more enduring, far more universal than the popularity of deities or the teachings of philosophers, has been the hold upon countless generations of Hindus of the social system of Hinduism.

The keystone of that system is the unique institution of caste, and the ancient Sanskrit word "varna," which means colour, gives the clue to its origin and purpose. The Aryans who built up Hinduism were of a much lighter complexion than the earlier population with whom they came into contact. Compared with these, they were, in fact, in India the "white race" of those prehistoric ages in which they poured down into India and imposed their domination upon the darker and more primitive races by their superior civilization even more than by their superior equipment and skill in arms.

Supreme among them

was the Aryan Brahmin who had the monopoly of religious lore and acted as the sacrificial intermediary between gods and man. He was the trusted adviser of kings, and the real power behind the throne, and he was also the law-giver.

To give a divine sanction to the institution of caste, it was taught that that of the Brahmins or priests, though they were not always or necessarily discharging what we should call the functions of priests, proceeded in the beginning of things from the brain of the supreme creator, Brahma; that the Kshatriyas, or warrior caste, proceeded from his shoulders; that the Vaishyas, or caste of traders, including writers and medicine men, proceeded from



DEVOTION'S EVERY GRACE DISPLAYED

With her bell to call the attention of the god and offerings spread before her, the pious Hindu woman squats on her carpet laid at the foot of the temple steps and tells over and over again the names of the gods as she slips her rosary beads through her fingers

Photo, Miss M. N. Tuck

polytheism and pantheism and abstruse philosophical speculations with which was linked up a still more unique social system.

Of the innumerable deities that people the Hindu Pantheon, Brahma was originally, perhaps, the one Supreme Being, but so supremely vague that there is only one temple to him now in the whole of India. Vishnu, the Preserver, is credited with ten different avatars or incarnations. Siva, the terrific Destroyer, is also the Creator. Indra is the national god of the Aryans; Rama and Krishna are the deified heroes of the later myths. Other favourites are Ganesh, the elephant-headed; Hanuman, the monkey-god; Lakhshmi, the consort of Vishnu and goddess of

his thighs ; and that, far beneath these three, the Sudras, or the serving caste, proceeded from the deity's feet.

To the Brahmin, therefore, belonged the right to lay down for every Hindu the laws that prescribe how he shall be ushered into the world, what he shall eat and wear and do, with whom he shall sit at meals and have social intercourse, what manner of woman he shall marry, what his funeral rites are to be, and how his inheritance shall be disposed of.

In the course of time, each of the four great castes has been subdivided into innumerable sub-castes and septs, each with its own rigid rules, always under Brahmin supervision as to permissible food and dress and marriage and employment. Caste law has thus shut off all the component parts of Hindu society into a multitude of watertight compartments from which, strictly speaking, none can emerge in this life.

Even after death the Hindu has not done with caste. The most deep-rooted Hindu belief is the transmigration of souls, death signifying merely the re-birth of the soul into a new shape determined by its merits or demerits in the shape which it has just put off. That re-birth may be into

the same, or into a higher or a lower caste, or even into some degraded human form outside the pale of the four recognized castes ; or, worse still, into the yet more degraded shape of beast or bird or reptile.

Hence, for every Hindu the importance of early marriage, often contracted between mere infants, lest he should die childless with none to safeguard his re-birth. Hence, too, the inferior status of the Hindu woman, whose supreme function in life is to provide the indispensable son.

Besides the chief divisions of the four great Hindu castes which have split up, in the course of ages, all over India into innumerable minor sub-divisions, often due to differences of language, or to racial peculiarities, or to specialisation in trades or industries, or in various forms of manual labour, there remain, especially in Southern India and in the more remote parts of Central and North-Eastern India, many extremely primitive people whom the Hindu Aryan conquerors never displaced or assimilated, and who still lie beyond the pale of Hinduism.

Officially lumped together under one denomination as "the fifth caste," they are in reality of no caste, and as



SCORES OF COOLIES TOILING AT A JOB FOR A SINGLE CRANE

Machinery has by no means entirely replaced man-power in India, as may be seen from this photograph of a gang of "Bundanis" carrying a stone beam up to the top of a building in process of construction in Gwalior. As many as a hundred and twenty-eight men have been known to be harnessed to a single beam, the latter being slung by ropes from poles borne on the men's shoulders

Photo, H. S. Talbot



KEEN EYES FOR ANYTHING IN THE WAY OF A BARGAIN

Himalayan hillmen, they hawk native products among European visitors in Darjeeling. The elder man has a couple of kukris under his arm—knives used for every purpose by the hill-tribes—and his tunic very likely contains some cases of butterflies and a puppy or two. His companion is offering one of the beautifully striped cotton cloths worn by the Lepchas and a Tibetan praying-wheel

Photo, the Rev. J. H. Powell

such, from the Hindu point of view, at the very bottom of the social ladder—"untouchable," because contact with them defiles a Hindu who belongs to a recognized caste, and consequently, subject to all manner of humiliating disabilities.

The laws of caste, which still to a great extent govern Hindu society to-day, though, in many non-essentials, and more rarely in essentials, they have yielded something to the exigencies of modern conditions of life or to the inroads of Western education, had not reached their full development at the time when India emerges for us from the twilight of legendary ages.

But the Aryan peoples had gradually passed, after many vicissitudes of peace and war, out of the primitive conditions of nomadic and pastoral life into the more settled stage of agricultural life, and separate polities had grown up under separate rulers with towns and cities in which artisans and all skilled craftsmen congregated, called into being by the expanding requirements of more settled forms of society. In 600 B.C. the most powerful states of which there is then for the first time some historical record were, as might be expected, in the rich Gangetic plain.

Buddha's Challenge to Hinduism

It is one of the peculiarities of Hinduism that its origin cannot be associated with any single great teacher or prophet. It has no Moses and no Christ, no Confucius and no Mahomet, but it produced in the sixth century B.C. a great rebel known as Buddha, whose gospel was to dethrone Hinduism for a time over the greater part of India.

Buddhism, as preached by Buddha himself, was an appeal directed to all classes and to both sexes, and, as such, a direct challenge to Hinduism, with its rigid hierarchy of caste and the inferiority to which it relegated all women within its pale who failed to fulfil the functions assigned to them for the preservation of the continuity of caste.

The conflict between Buddhism, with the larger outlook on mankind which helped it to spread ultimately far beyond the confines of India, and Hinduism, with its narrower conception of human society limited to an Indo-Aryan nationhood, fills the pages of Indian history for a thousand years after Buddha.

One brief irruption of Europe into India occurred in the fourth century B.C., when Alexander the Great pushed his conquests through the northern passes down to the banks of the Indus. But so slight was the impression made by this wonderful episode on the life of India as a whole that no mention is made of it by a single Indian writer.

Of the few landmarks to guide us through the obscure maze of ancient Indian history, the most striking is the reign of the great Apostle-Emperor Asoka, in the middle of the third century B.C. He was fortunate enough to inherit a powerful state from his father and grandfather, and in the fourteenth year of his reign he became a Buddhist, and, forswearing war, resolved to apply the teachings of Buddha to the governance of his people.

Kanishka & Hinduism's Golden Age

Some of the laws which he then gave may be read to the present day carved into granite pillars and into the face of the living rock in many parts of India. No temporal sovereign has ever proclaimed himself as he did, a convinced prince of peace, or legislated so fully and exclusively for the spiritual and moral advancement of his people.

Before Asoka died, about 231 B.C., he had raised Buddhism to a position of supremacy in India which may well be compared with that of Christianity in Europe under Constantine. But with him the great Mauryan dynasty had spent itself, and Asoka's life-work fell to pieces almost as soon as he had passed away.

Buddhism henceforth succumbed slowly, and after a long period of obscurity, only for a short time broken by Kanishka in the extreme north, the next great landmark to emerge is the Gupta Empire, in the fourth or fifth centuries of our era, with which the Hindus still associate the "Golden Age" of India. It was certainly the golden age of Hinduism, and assured its final triumph over Buddhism when Vikramaditya, the Sun of Power, known in popular legend as Raja Bikram, held his court at Ujjain, a most ancient and sacred city of Central India, which became the centre of a great revival of Sanskrit, the language of the Hindu Scriptures.

Revival of Sanskrit Literature

Tradition has grouped round Rajah Bikram "the nine gems" of Sanskrit literature. Many of the oral traditions of Hinduism were reduced to writing; poetry was adapted to both sacred and profane uses, and astronomy and astrology, logic and philosophy were all cultivated by learned Brahmins to the greater glory of the system with which their ascendancy was bound up.

But the Gupta dynasty lived little longer than the greatest of its predecessors, and only after the long reign of terror which India endured during the invasion of the White Huns under Mihiragula, who was to India what Attila, at the head of another great horde of Hunnish invaders, had been to Europe a century before,

does another great figure hold the stage for forty years (606-648)—King Harsha, who reduced to subjection almost the whole of Northern India from the Arabian Sea to the Bay of Bengal before he was twenty and paid at last solemn tribute to the departed glory of Buddhism.

Irruption of the Mahomedan Flood

Shortly after Harsha's death India relapsed once more into political chaos, and among glimpses that we get of successive kingdoms rising and falling in ceaseless rivalry, the most notable features are the steady penetration of Aryan influences into the Dravidian south, and the appearance of the Rajputs in Central and North-Western India. Around their origin have been woven epic legends, tracing back their pedigrees to sun and moon, and justified to the popular mind by their warlike prowess and fine chivalry; but fierce clan jealousies kept them divided, and no single state or federation of states existed in India capable of meeting the storm that was about to break upon her from the north.

Already in King Harsha's time Arab followers of the Prophet had crossed the sea from Arabia, the cradle of Islam, and got a foothold in Sind, in the remote north-west corner of the Indian peninsula. In the year 1001 the Mahomedan flood for the first time poured down into India from Central Asia through the northern passes, and in successive waves of increasing volume and force swept over the whole of India except the extreme south.

After a succession of at first merely devastating raids, the Mahomedan conquerors were firmly established at Delhi at the beginning of the thirteenth century. One ruler displaced another. Afghan, Turki, and Tartar dynasties rose and fell in a long-drawn sequence of cruelty and depravity; but all in turn knew how to strengthen and extend the power and glory of Islam, to which many splendid monuments reared by their hands still bear ample testimony.

Glory of the Mogul Empire

The irruption of Tamerlane, or Timur, and his Tartar horsemen, as meteoric as that of Alexander, but, unlike his, leaving behind it a fiery trail of savage destruction and bloodshed, shook the supremacy of Delhi and plunged all Northern India into a welter of anarchy in the closing years of the fourteenth century. But it did not arrest the progress of Islam.

While for another century Mahomedan soldiers of fortune carved out for themselves as they willed new kingdoms in which each enjoyed his brief period of magnificence, recalling in some ways the best and the worst of the Italian Renaissance in the same age, it was not till

the middle of the sixteenth century that the great Emperor Akbar consummated the conquest of Hindustan undertaken by his grandfather, Baber, and gave to Mahomedan domination that stability and efficient centralization to which the Mogul Empire owes its great place in history.

Akbar attempted even the still more difficult task of welding India into a nation. He succeeded to some extent in composing the social differences between the Mahomedan conquerors and the conquered Hindus. He employed Hindus as his generals and ministers, and he sought matrimonial alliances with the most illustrious Rajput houses. But when he tried to achieve a religious fusion between Hinduism and Islam by founding an eclectic creed which was to make him head of the Church as well as of the State, even his genius failed.

Yet even before the foundations of the Mogul Empire were laid another and yet greater power was knocking, no longer at the land gates, but at the water gates of India. It came by sea from Europe. The Portuguese Vasco Da Gama had discovered the Cape route to India, and in 1502 established the first European settlement in India on the coast of Malabar.

Arrival of the "Merchant Venturers"

The conquest of Constantinople by the Turks, and the barrier established by the growth of powerful Mahomedan states against the old overland routes, over which Europe had maintained difficult but lucrative intercourse with the Orient, had driven Christendom to explore the uncharted ocean for new lines of communication. The Portuguese were the pioneers, and the Dutch and many others followed in their wake, among them the English, who were to outstay all their rivals.

In the year 1600, when Akbar's splendid reign was drawing to a close, one of the last acts of his great contemporary, the English Queen Elizabeth, granted to a group of London "merchant-venturers" a charter under which the East India Company rose to be the ruling power in India, and laid the foundations of the British Indian Empire.

The isolation of India from Europe, unbroken for nearly 2,000 years after Alexander's short-lived invasion, was at an end. The ocean ceased to be an insurmountable barrier to intercourse, and served, on the contrary, as a highway to promote it.

Unlike the great invaders from the north, who came to conquer, the English first appeared and settled on the far-flung shores of India as peaceful traders.

It was as suppliants for imperial favour and protection that the first embassy

from the East India Company approached the Mogul throne at Delhi, and for 150 years the instructions laid down by the directors of the East India Company in London for the guidance of their agents in India imposed upon them complete abstention from any political interference in Indian internal affairs, and, above all, from warlike operations, which they regarded as incompatible with, and, indeed, ruinous to, their sole and only purpose, namely, the development of their lucrative trade with India.

From that policy they were ultimately forced to depart when the disintegration

at Plassey in 1757, made England the dominant power in a continent which, with the disruption of the Mogul Empire, was rapidly relapsing, as so often before, into anarchy. Two years later the grant of the Diwani to the East India Company by the titular Emperor of Delhi conferred for the first time upon a great trading corporation full rights of rulership over the wealthiest provinces of India—Bengal, Bihar, and Orissa. Until then the problems of administration had been relatively simple.

Very different became the position of the company as soon as it acquired actual



PAPIÉR MÂCHÉ MERCHANT AT HIS ACCOUNTS

Pressing and moulding pulped paper is an art that has long been practised in the East, Kashmir being especially celebrated for the production of artistic pen-tray work, small coloured boxes, and other fancy work. Swedish wood-pulp and waste paper are commonly used for the manufacture of the material, and the finished articles, such as are displayed here, are often noticeably intricate

Photo, Bourne & Shepherd

of the Mogul Empire, under Akbar's less worthy successors, began to plunge India into internal anarchy, and in the course of the great duel for sea-power between France and England which filled the eighteenth century, and was only terminated in favour of the English by the crowning victory of Trafalgar in 1805, the Indian Ocean and a great part of the Indian peninsula became one of the chief theatres of war between the two great European Powers.

The battle of Baxar, in 1764, even more decisive than Clive's great victory

dominion over large and wealthy tracts of country with a great indigenous population. At first it showed no clear perception of the duties involved in the exercise of its new rights, which were mainly applied to the amassing of wealth by the same means and through the same agencies as their native predecessors.

Grave injustice was often done to Clive, and still more to his great successor, Warren Hastings, in the wholesale denunciation of oppression and misgovernment in India with which Fox and Burke made, not only the House of

Commons, but the whole country, ring. For both Clive and Warren Hastings were no less conscious than Fox and Burke of the fearful shortcomings of a system which they had not created, but inherited, and of the need of drastic reforms, and it was indeed Warren Hastings who chiefly laid the foundations of the British Raj on a basis of justice and integrity and efficiency not unworthy of Britain's new destinies in India in cooperation with the best elements among the native population.

Parliamentary Control of the Company

What was, however, perfectly sound in the general attitude assumed by the British people towards Indian affairs was the instinctive recognition that the novel responsibilities assumed by the East India Company as rulers in India were greater than a trading corporation could safely be left to discharge uncontrolled, and that they must at least be shared by the State if the acquisition of vast and populous possessions was to redound to its honour as well as to its material prosperity.

Lord North's Regulating Act of 1773 was the first of the long series of enactments in which Parliament steadily asserted its authority over the East India Company and its agents in India until the Crown assumed direct sovereignty in 1858. Pitt's much more famous Government of India Act of 1784 placed the company itself under the effective control of the Crown by the establishment in London of a Board of Control over the Courts of Directors and Proprietors, of which the President was ultimately to develop into the Secretary of State for India. Henceforth, too, the renewal of the company's charter at intervals of twenty years was to afford an opportunity for revising from time to time both its relations to the Crown and its methods of government in India.

Rapid Expansion of British Dominion

British dominion in India meanwhile continued to expand with a rapidity which often outran the desires and the judgement of the agents of the company on the spot, and of British ministers at home. It expanded in obedience to the law which inevitably compels higher organisms to absorb lower ones. Outside the limits of British dominion the welter of confusion and strife continued to increase, and the only remedy was an extension of British authority, either in self-defence or quite as often in response to appeals from Indian populations or rulers, who were driven by their own necessities to seek protection under the one power capable of maintaining law and order. Thus the map of India assumed, partly by the direct annexation of large

tracts of territory and partly by treaties with native rulers, the shape which it wears to-day.

Roughly, less than two-thirds of the total area of the Indian Empire with, however, more than three-quarters of the whole population, constitute British India under direct administration by the Government of India. The remainder consists of native states, numbering over six hundred, great and small, scattered over nearly the whole length and breadth of the continent, which continue to enjoy a large but varying measure of administrative autonomy under their own dynastic rulers.

Some of these native states compare in size and wealth with the smaller States of Europe; some only measure a few square miles with a few thousand inhabitants. Their relations with the paramount British power have been not inaptly described as relations of subordinate alliance, based upon treaties and engagements not altogether uniform, but all having this in common—namely, that the ruling chiefs and princes bind themselves to entertain no relations with any other but the paramount power, while the paramount power guarantees in perpetuity their special rights and privileges, subject to their loyalty to the British Crown and to reasonably good government.

Natives Admitted into Government

In British India every revision of the company's charter showed a great stride forward. In 1813 the company surrendered its trading monopoly as a first step towards the abrogation, twenty years later, of all its trading privileges. Then, finally rescued from the temptations which beset a commercial corporation, it was set free to devote itself as a mere instrument of government to the discharge of its immense responsibilities in a new spirit of trusteeship towards the vast population, alien in race and creed and social customs, committed to its care.

It was under the impulse of the great democratic movement which had brought the first British Parliament under the Reform Bill into being at Westminster that the company's charter was renewed in 1833, and gave a wide extension to a principle of policy which had never been formally enunciated before, though it had been tentatively carried into practice long before that date.

Indians had been employed in steadily increasing numbers in the company's service, and Warren Hastings had been the first to recognize the importance of promoting Indian education. But that Indians had any right to a share in the administration and government of their country

had never yet been recognized, and the failure to recognize it was becoming a grievance which Parliament now for the first time admitted to be legitimate.

A Parliamentary Committee reported that their exclusion from a larger share in the executive government was not warranted on the score of their own incapacity for business or want of application or trustworthiness. Accordingly, when the charter was renewed, Parliament declared that "no native of the said Indian territories, nor any natural British-born subject of his Majesty resident therein, shall by reason only of his religion, place of birth, descent, colour, or any of them, be disabled from holding any place, office, or employment under the company."

The inevitable corollary of that declaration was the introduction of Western education into India, for which Macaulay pleaded successfully in his famous Minute of March, 1835. Indians could only be equipped for a larger share in the government of their own country by admitting them to full partnership in Western knowledge.

Effects of Western Education

Of the tremendous consequences which were to follow many Englishmen were doubtless only dimly conscious at the time, and even to-day there are many who seem unable to appreciate them. Some, however, of the greatest British administrators in India had a clearer vision. Sir Thomas Munro had already drawn up in 1824 a remarkable official Minute, in which he arrived at the conclusion that "if we pursue steadily the proper measures we shall in time so far improve the character of our Indian subjects as to enable them to govern and protect themselves."

India seemed at first to respond enthusiastically to the new call. Modern schools and colleges sprang up in all the great centres, partly under the impulse of Western missionaries and partly under the aegis of the State. Calcutta took the lead. Not a few high-caste Brahmins actually embraced Christianity, while others started religious movements to purge Hinduism of its grosser superstitions and bring Hindu philosophy into line with the best ideals of Western thought.

Except for an ill-starred war in Afghanistan and for the conquest of the Punjab, which was reluctantly carried out in order to break the aggressive power of the Sikh Confederacy, the two decades which followed the revision of the company's charter in 1833 were a period of peace and progress.

Lord Dalhousie, the last Governor-General to complete his term of service

under the East India Company, regarded the introduction into India of the two great discoveries of applied science, which were just beginning to revolutionise the Western world—namely, railways and the telegraph, together with a unified postage—as instruments of progress no less potent than the universities about to be created or the extension of education to Indian women, then for the first time warmly advocated. But events were soon to show that he, like many other great Englishmen, had underrated the deep-seated forces of indigenous resistance which the rapid and forceful impact of the dynamic energies of the West was bound to provoke.

Horrors of the Indian Mutiny

Within a year of his departure from India his immediate successor, Lord Canning, was to witness the dire fulfilment of the strangely prophetic words uttered by him as he was leaving England: "I wish for a peaceful term of office. But I cannot forget that in the sky of India, serene as it is, a small cloud may arise, no larger than a man's hand, but which, growing larger and larger, may at last threaten to burst and overwhelm us with ruin."

After some faint preliminary rumblings the storm burst on May 10, 1857, when some native regiments mutinied and killed their officers in Meerut, and thence marched on Delhi and proclaimed as Emperor of Hindustan the feeble descendant of the Moguls who had been allowed to retain as king the outward trappings of sovereignty. The Mutiny spread by the end of the month to Lucknow, and the massacre of men, women, and children at Cawnpore after the surrender of the garrison on June 28 sent a thrill of horror throughout the world.

Forces of Reaction Over-Estimated

The struggle centred, however, on Delhi, where a small force of British and of loyal Indian troops kept the flag flying on the historic Ridge until reinforcements, chiefly from the Punjab, enabled Nicholson to storm the great walled city in September, paying with his own life the price of victory. The final relief of Lucknow was only achieved in March, 1858, and another year elapsed before the last embers of rebellion were stamped out. But from beginning to end the trouble was confined within a relatively small part of Upper and Central India.

A large part of the native army remained true to its salt; no native state broke away from its allegiance; the Mutiny remained a military movement and ostensibly a Mahomedan movement, though many Hindu regiments were as prompt

to mutiny, and the brains of the movement were Hindu rather than Mahomedan. Such men as Nana Sahib and Tantia Topce relied upon the support of all the reactionary forces, Hindu as well as Mahomedan, and of all the personal enmities and selfish fears of vested interests among men of all classes and castes which the clash of Western civilization with the static civilization of India had inevitably provoked. But they relied upon them in vain.

Enhanced Prestige of the British Raj

The British Raj emerged from the struggle with increased prestige and authority, and if the East India Company disappeared it was only to make room for a closer and more visible association of India with the British Crown. The change was, however, one of form rather than of substance.

For the system of Indian Government remained, as before, one of paternal despotism to be tempered still by the control of Parliament. The Secretary of State for India in Council took the place of the old President of the Board of Control, and the Governor-General came to be designated as Viceroy. Twenty years later Queen Victoria assumed the title of Empress of India.

The Indian army was reorganized. It was never again allowed to have any artillery, and into the structure of the whole army, as well as into individual infantry and cavalry regiments, a more careful balance was introduced between different races and creeds.

No attempt was made to provide Indians with higher military education, or to fit them for promotion to the higher ranks of the army. Not only were all the higher executive and administrative posts in the army reserved for Europeans, but the British officers of native regiments, even to the youngest subaltern from home, held a superior rank to, and exercised unquestioned authority over, all the native regimental officers, who were in fact little more than glorified non-commissioned officers.

Material Development of the Country

How well the system worked on the whole in spite of its obvious limitations has been shown repeatedly in the close and gallant cooperation of the Indian and British armies in Egypt and the Sudan, in Afghanistan, China, and Tibet, and in the chronic frontier fighting on the turbulent north-west border, and last of all, on the battle-fields of France.

The one profound and deplorable change effected by the Mutiny was in the spirit that crept over the relations between the two races. Neither could bring itself entirely to forget the appalling excesses

perpetrated on the one side and the stern repression practised on the other. The vision entertained by earlier British administrators of an India moving steadily on the lines of Western education and progress and equipped by Western education to govern and protect herself was indefinitely blurred.

With the growth of a great European bureaucracy required for the steady expansion of every branch of the administration to meet modern demands of efficiency, there was a tendency to concentrate on the material development of India. Roads and railways, posts and telegraphs, irrigation and other public works were pushed forward systematically, while education, though by no means neglected, was conducted somewhat mechanically and with an eye rather to quantity than quality of output.

The Indian demand for education never slackened, but its chief results were looked for in the examination rooms. In a curriculum from which the principle of religious neutrality scrupulously observed by the State excluded all influence on religious and moral training there was little scope for the formation of character.

Beginning of the Nationalist Movement

Few and reluctant were the attempts made to further Indian political education, or even to give Indians that larger share in the executive government of their country to which more than half a century earlier Parliament had recognized the legitimacy of their claim. Meanwhile, the actual number of Indians who had qualified or believed themselves to have qualified in British schools and colleges for employment in the public services was increasing steadily. Discontent increased equally steadily with disappointed expectations.

Racial feeling, which the Mutiny itself had done much to revive, received a fresh stimulus when in 1883, under Lord Ripon's Viceroyalty, a violent agitation among the European population in India, official and unofficial, proved powerful enough to defeat the intentions of a Viceroy known to be friendly to the Indian and the fate of the Ilbert Bill taught Indians the value of political agitation.

The immediate consequence was the foundation of the Indian National Congress in 1885 by a small group of educated Indians, many of whom had learned in England the lessons of English civic and political life, which they believed to be as essential to Indians as to Englishmen. But frowned on by the official world, it gradually assumed the airs of an irreconcilable Indian Parliament, in which a new school of extremist politicians ultimately ceased to disguise their hostility, not only to alien rule, but to many of the Western ideals for which the British Raj stood.

In the first years of the nineteenth century the prolonged and often successful resistance of two small South African Republics to the armed might of the British Empire, and the emergence of Japan as an Asiatic State capable of challenging and defeating a great European Power, had not only shaken the Indian's belief in the invincible superiority of the West, but had stimulated the consciousness of an Indian nationhood underlying all the differences and rivalries of Indian races and creeds, to which the National Congress had for the first time lent an outward appearance of reality. The great apostles of this new Indian Nationalism, confined originally to the Hindus, were Marathas, chiefly Brahmins, and the intelligentsia of Bengal.

In 1905 an administrative measure for dividing up into two provinces the huge province of Bengal, with 70,000,000 inhabitants, which had outgrown the capacity of a single provincial Government, was interpreted as a blow aimed at the nationalist movement in one of its principal strongholds. Against this partition of Bengal a violent and quite unprecedented agitation broke out and spread to other parts of India, and rapidly assumed the shape of a general revolt against the autocratic and bureaucratic methods of Indian Government, in which reactionary and revolutionary elements seemed to have joined hands. It was accompanied by an epidemic of political crimes, largely modelled on the doctrines and practice of Russian anarchism.

Kingship and the Coronation Durbar

Mr. John Morley (later Lord Morley) brought to the India Office, on the return of the Liberal Party to power at home at the end of 1906, his old convictions as Irish Secretary that repression might be a remedy for active disorders, but was no sufficient remedy for discontent rooted in national sentiment. The Indian Reforms which he embodied in the Indian Councils Act of 1909 gave Indians for the first time a voice in the executive Government by admitting an Indian to be a member of the Government of India, and appointing Indians to sit on the Secretary of State's Council in London, and they introduced the elective principle into Indian representation in the Legislative Councils. Their powers, however, remained purely consultative, and he himself repudiated all idea of laying the foundations of responsible Parliamentary Government in a country still in his opinion entirely unsuited for them.

King Edward VII. had paid, as Prince of Wales, the first Royal visit to the greatest Eastern dependency of the British Crown. King George V., while Prince of Wales,

followed his example in visiting India, with the Princess, in 1905, and though by that time the first great wave of political unrest had begun to sweep over the country, he was received with no less demonstrative loyalty than his father had been thirty years before.

In 1911 India had for the first time an opportunity of welcoming the reigning Sovereigns, and the welcome given to them often assumed all the fervour of semi-divine worship which the Indians have been wont to pay, from times immemorial, to the majesty of kingship. The transfer of the seat of British Government in India from Calcutta to Delhi, announced at the splendid Durbar held by their Majesties in that historic city, together with a sweeping modification, amounting almost to a reversal, of Lord Curzon's partition of Bengal, made a profound appeal to Indian imagination as a manifestation of sovereignty not unworthy of Indian traditions.

India's Part in the Great War

On the other hand, an attempt on the life of the Viceroy, Lord Hardinge of Penshurst, just a year later, when he was making his State entry into Delhi as the new capital in which he was to take up his residence, and the continuance of lawlessness among the youth of Bengal, showed that extremism had not died out, while the satisfaction at first created by Lord Morley's reforms made room for a sense of disappointment at the small results which they in effect yielded. The Western educated classes were once more agitating for a further instalment of political concessions when the Great War broke out in August, 1914.

The magnificent response at once made to the call of the Empire by the princes and peoples of India in all the native states, as well as in every province under direct British administration, was so loud and so genuine that the voice of faction and even of extremism was hushed. A great thrill of legitimate pride went through India when the Indian army was dispatched straight to France to fight shoulder to shoulder with the Allies, and the British Prime Minister, then Mr. Asquith, gave expression to the admiration and gratitude of the British people by assuring India that in future the problems of Indian government would be approached from "a new angle of vision."

Failure of German-hatched Disaffection

New schemes of constitutional reform were conceived, but unfortunately too slowly and laboriously to satisfy the tremendous expectations aroused in India, not only by Mr. Asquith's promise but by the reiterated proclamation of the generous war aims of the Allied Powers fighting

for freedom throughout the world. German plots to raise the standard of rebellion in India failed ignominiously, and a few sporadic disturbances, and notably an outbreak in the Punjab engineered by disaffected Sikhs, who had returned from Canada saturated with racial hatred, were promptly quelled.

Extremist Clamour for Home Rule

A series of unfortunate reverses in Mesopotamia, which was the seat of operations nearest to India, and the many vicissitudes and indefinite prolongation of the war in Europe tended, however, to produce a certain reaction of lassitude, while the long delay in producing any definite scheme of Indian reforms provoked renewed impatience among the politically-minded classes. A cry was raised for immediate Home Rule, and the Indian National Congress came to the front again with an imperious programme which fell little short of Home Rule, and was supported just as insistently by the All-India Moslem League. The Indian Mahomedans, who number over 66 millions or about one-fifth of the total population, had originally taken no part in political agitation nor concealed their dread of Hindu ascendancy. But among them, too, there gradually grew up a new school that professed to subordinate considerations of creed to the higher call of Indian Nationalism. Even when Turkey came into the Great War against the Allies the loyalty of the vast majority of Indian Mahomedans remained unshaken, but among the extremists there was a group that had been in contact with "the Young Turks" before the war and hardly concealed its sympathies and hopes when the German Emperor, "the friend of Islam," provoked a world conflict with the British Empire. This group had dominated the Moslem League and brought it into line with the Indian National Congress, now also controlled by the extremists faction.

Effect of the Montagu-Chelmsford Report

It was at this juncture that Mr. Montagu, who had just become Secretary of State for India, made on August 20, 1917, simultaneously with the Viceroy, Lord Chelmsford, in Simla, the solemn announcement on behalf of his Majesty's Government that the purpose of British policy was not only "the increasing association of Indians in every branch of the administration, but also the greatest development of self-governing institutions with a view to the progressive realization of responsible government in India as an integral part of the British Empire."

This was a momentous announcement, even though accompanied by reservations as to manner and rate of progress.

The Secretary of State shortly afterwards proceeded to India, and there drew up in conjunction with the Viceroy the exhaustive State Paper known as the Montagu-Chelmsford Report, which served as a basis for the great constitutional changes embodied in the Government of India Act, 1919.

This Act, designed to provide the first stage in the advancement of India from the position of a mere Dependency governed on more or less despotic lines to the status of a self-governing Dominion within the Empire, left the authority of the Supreme Government theoretically intact, and only conferred in the Provincial Governments a real measure of responsibility upon Indian Ministers placed directly in charge of certain specified branches of administration. A new distribution of powers and responsibilities between Indians and Europeans was thus inaugurated, and this system came to be known as Dyarchy.

At the same time a new All-Indian Legislature, consisting of a Council of State and an Indian Legislative Assembly, and Provincial Legislative Councils were established with Indian unofficial majorities elected on as wide a suffrage as the backwardness of the great mass of the Indian people allowed. The new Indian Legislatures, together with the introduction of a considerable proportion of Indians into the executive Councils of Government, both at Delhi and in the provinces, and the progressive Indianisation of the public services have in fact given Indians a measure of influence, even in the shaping of public policy, which goes far beyond the statutory powers technically conferred upon them by the Act of 1919.

Progress Towards Dominion Independence

This great reform scheme has nevertheless failed to arrest the growth of Indian unrest, itself partly an outcome of the great wave of political and social and economic unrest which has swept over the whole world as a consequence of the Great War. Disturbances of a very serious character broke out in India and especially in the Punjab in the spring of 1919, and their stern repression, notably at Amritsar, together with vehement propaganda among Indian Mahomedans in favour of Turkey, of whose name they had hardly heard before the Crimean War, gave the extremists an opportunity for starting against the Government the Non-Cooperation movement, of which Mr. Gandhi, regarded by his followers as saint and prophet and inspired leader, became the fanatical apostle.

It led to frequent rioting and bloodshed, even during the Prince of Wales's progress through India. But it has not

INDIA & ITS ANNALS

affected the steady purpose of British statesmanship, solemnly re-affirmed when, on Feb. 9, 1921, the Duke of Connaught inaugurated the new All-Indian Legislature at Delhi in the King-Emperor's name, with a royal message in which his Majesty

declared to India that she now had "the beginnings of swaraj (self-government) within my Empire, and the widest scope and ample opportunity for progress to the liberty which my other Dominions enjoy."

INDIA: FACTS AND FIGURES

The Country

Central peninsula of Southern Asia, divided into British administrations or provinces (Madras, Bombay, Bengal, United Provinces of Agra and Oudh, Punjab, Burma, Bihar and Orissa, Central Provinces and Berar, Assam, Delhi, North-West Frontier Province, Ajmer-Merwara, Coorg, Baluchistan, Andaman and Nicobar Islands), and feudatory or allied States (Manipur, Hyderabad, Mysore, Baroda, Central India Agency, Kashmir, Sikkim, Gwalior, Rajputana Agency, North-West Frontier, and a number of others). Area of British provinces (including Burma) 1,093,074 square miles; population (1921), 247,138,306; area of States and agencies, 709,555 square miles; population (1921), 71,936,736. Total area (including Burma) 1,802,657 square miles; total population, 320,000,000, or about 177 to the square mile. Many different races speaking upwards of fifty languages.

Government

The King of Great Britain and Ireland is Emperor of India. Administration in England is entrusted to a Secretary of State, assisted by Council of not less than eight and not more than twelve members, whom he appoints for five years, one half of their number being persons who have served or resided ten years in India not more than five years previous to appointment.

In India supreme executive authority is vested in Governor-General (or Viceroy) in Council appointed by Crown, usually for five years. Legislature includes Governor-General; Council of not more than sixty members, of whom not more than twenty are officials, elected for five years; and Legislative Assembly of 144 members, appointed for three years, of whom twenty-six are official members, and 103 elected. President of Legislative Assembly appointed by Governor-General.

The eleven departments of Government are in charge of Governor-General's Executive Council, at least three of whom must have had ten years' service in India, and one be a barrister or pleader of not less than ten years' standing. At head of each department, except that of railways, is a secretary to the Governor-General in Council. Foreign and Political department is under immediate superintendence of the Governor-General. The administrations are under governors, lieutenant-governors, chief commissioners, or agents.

Governments of Bengal, Madras, Bombay, Bihar and Orissa, United Provinces, Punjab, Central Provinces, and Assam are based on a system of dyarchy, consisting of Governor-in-Council, and governor acting with ministers. Governor's Executive Council consists of not more than four members, one qualified by twelve years' public service in India.

Legislative Council consists of at least seventy per cent. elected members, and no more than twenty per cent. of official members appointed for three years. Provinces are usually sub-divided into divisions under commissioners, and these into districts, controlled by an executive officer. The Indian States are governed by the Indian princes, ministers, or councils under the control of the Supreme Government.

Defence

Military forces consist of British Regular Forces, paid by the Indian Exchequer, and Native Army, Auxiliary Force, and Imperial Service Troops, raised and maintained by Native States. Royal Air Force in India consists of eight squadrons, commanded by an Air-Commodore.

Industries and Commerce

Between twenty and twenty-five per cent. of the total area is under cultivation, nearly 225 millions being supported by agriculture. State irrigation works supply about twenty-five million acres. Chief among the industries, which employ over 35 millions, are spinning and weaving, and the tea industry, about 345 million pounds of tea having been produced in 1920-21. Minerals include coal, gold, petroleum, manganese ore, and salt; among other industries are silk-rearing and weaving, shawl and carpet-weaving, wood-carving and metal-working. Imports (merchandise), 1920-21, Rs. 347,13,89,522; exports (merchandise), Rs. 265,93,47,563. Rupee Rs. 10 to the £; prior to September, 1920, the rupee was valued at 1s. 4d.

Communications

Length of roads maintained by public authorities, about 206,330 miles; navigable canals, 3,190 miles; railways, 37,030 miles, of which 26,650 miles are State lines, 7,550 miles being worked by the State; telegraph lines, 369,270 miles; the telephone system is in the hands of the Post and Telegraph Department.

Religion and Education

Of the total population of India over 217,000,000 are Hindus; Mahomedans, 66,000,000; Buddhists, 11,000,000; Animists, 10,000,000; Christians, 4,000,000; Sikhs, 3,000,000; Jains, 1,000,000. Parsees and Jews form a large proportion of the remainder.

There are six federal universities in India; three unitary teaching and residential, two denominational, and two universities in Indian States. There are also over 200 colleges with 66,000 scholars; 164,000 institutions for general education, with over 7,000,000 scholars; 4,000 special schools, and over 34,000 private institutions. A system of State scholarships enables boys to pass from village schools to the universities and to study in the United Kingdom for two years or more.

Chief Towns

Calcutta, old capital (1,263,300); Bombay (1,172,950), Madras (522,950), Hyderabad (404,225), Rangoon (339,525), Delhi, capital (303,148), Lahore (279,560), Ahmedabad (274,200), Lucknow (243,555), Bangalore (238,110), Karachi (215,780), Cawnpore (213,045), Benares (199,495), Agra (185,945), Poona (176,670), Amritsar (160,410), Allahabad (155,970), Nagpur (149,520), Mandalay (147,430), Srinagar (141,630), Madura (138,895), Bareilly (127,940), Meerut (122,570), Jaipur (120,195), Patna (120,110).



EVENING PROMENADE BY THE RIVER'S BRIM BELOW BAGDAD

Even the native population find the climate of Bagdad very trying, the heat being so great that they have to sleep on the roof at night and take shelter in the underground serdab, or ventilated cellar, by day. In the cool of the late afternoon the foreshore of the Tigris provides a welcome promenade, where mothers can stroll and children play under the palm trees

Photo, Major W. J. P. Rodd